

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVI

JUNE, 1916

No. 10

Ye Shall Receive
Power
After that the Holy Ghost
Is Come Upon You

ACTS 1 : 8

JAMES M. GRAY
EDITOR

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JUNE, 1916

No. 10

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The Days Before His Appearing

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Illustrated Suggestions

Number 1

of how our readers can help us increase the circulation of The Christian Workers Magazine



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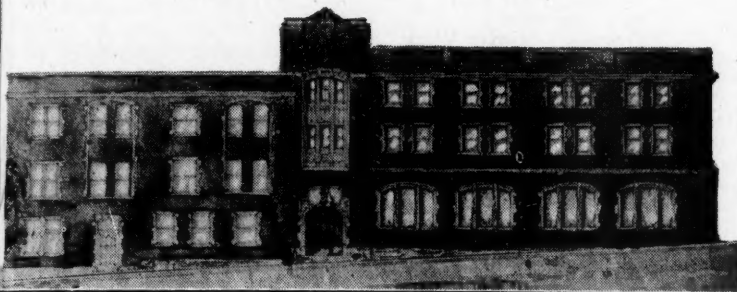
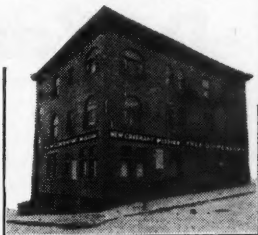
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1,500,000 Jews! Ponder it again—one million five hundred thousand Jews in New York City. Every fourth man a Jew! And to expose the wicked fallacy of the cry "the Jew is all right as he is," we remind you that less than 2 per cent (28,000) are officially members of their own synagogues!

Have you no responsibility to these Jews—God's ancient people, in their appalling spiritual decay? Is it nothing to you? Has not God brought them to your doors so that in the Judgment you can't say "they were too far off?"

1,500,000 Jews! They don't know who Christ is—unless you tell them. And that's what we are doing, for you. Doing it through house to house visits; through Gospel services attended by eager crowds; through distribution of uncounted tracts and Gospels; through personal letters; through actual helping of the poor in Jesus' name; through women's meetings, children's meetings, reading room, etc., etc., "if by any means we might save some."

And we need your help—so much. Your prayers, your friendship, your gifts. The more you give, the more we can do. You can safely entrust us with your money.

But write now—right now. You will receive The Chosen People—of course.

Williamsburg Mission to the Jews,

Station A,

Brooklyn, N. Y.

THE Christian Workers Magazine

June, 1916

Editorial Notes

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—2 Corinthians 13:14.

"This is the beginning and foundation of Christian experience. Only through the grace of the Son men come to the full experience of the Father's compassion. Therefore 'the love of God' is mentioned **Cut from the Loaf** in the second place. The name of Father is silently understood, and in the most absolute sense the name of God is given inclusively to the Father, because in the divinity of the Father that of the Son and of the Spirit has its immovable basis. Only after men have personally experienced the grace of the Lord Jesus, can they be certain of the love of God. We continue in the permanent possession of both only in the fellowship or 'communion of the Holy Spirit,' which forms the crown and keystone of the apostolic blessing. Only through the Son do we become children of the Father, and temples of the Holy Spirit. Only through the Holy Spirit do we become partakers of the grace of the Son and the love of the Father."—Van Oosterzee.



A deep sense of awe falls upon us as we attempt to write of Him who is the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, the Spirit of grace, the **The Third Person of the Trinity** Spirit of truth, the Spirit of holiness, the Spirit of faith, the Spirit of promise, the Spirit of power and love and discipline, the Spirit of life, the Spirit of glory, the Spirit of Jesus Christ, the Spirit of God.

We only write of Him to call to the attention of our readers, and especially those who are pastors of non-liturgical churches, that this is the month of Whitsuntide. This is the month when on one of its Sundays at least a large number of churches will be dwelling on His person and work, and when an occasion occurs for all to do so if they will. Greatly is the thought of Him neglected in the

ministrations of some churches and in the lives of some Christians.

O, to reverently meditate on His indwelling, on His power to illuminate our understanding and sanctify our hearts in the truth, to create love within us and holiness and faith, to endue us for service, to uplift us with the hope of glory, and to conform us to the image of Jesus Christ!

How ordinary topics pall in the contemplation of these great themes! But one needs to know His Bible to discourse of them. And he needs besides a clean heart and a reverent spirit. And he must not be afraid of toil to make his preaching clear, pointed, practical, and above all fragrant with the very life of Him who is "the Spirit of life in Christ Jesus."

He revives the spirit of the humble and the heart of the contrite, and hence as the corollary of this, He withdraws Himself from the individual or the church where these are not found.

As our great need is His outpouring upon us to quicken disciples and to convert the ungodly, shall we not renewedly surrender ourselves to Him just now for this blessing?

Let the supplication go forth, "O Lord, revive Thy work"! "O, give us the comfort of Thy help again"! "O, take not Thy Holy Spirit from us"!

"Cleanse, illumine and fill—

It shall be so;

Then send me where Thou wilt,

And I will go."

—A. J. Gordon.



Every once in a while a sane witness is heard on this subject. This time it is Judge Albert C. Barnes of the Appellate Court.

He was addressing the Chicago Medical Society, which had just listened to statistics purporting to show that murder had decreased where the death penalty had been abolished, and he pronounced them "without logic."

"If a life sentence meant life imprisonment," said he, "it would be a heavy punishment, but any one with money or political affiliations can get a pardon." To illustrate it he alluded to

Capital Punishment

three hundred and fourteen "life" prisoners whose cases he had followed up, where the average term served by them was only eight years.

Deputy Sheriff Peters followed him, saying: "We know the number of murders, but what we do not know is the number of murderers at heart who are deterred by the gallows. In Canada there are only seven murders to one million of the population, while in the United States are one hundred. The difference is that they enforce the law up north. The year after they abolished the guillotine in France, murders increased forty per cent, and then they restored this form of punishment."

The testimony of these officers of the law, whether they are aware of it or not, magnifies the wisdom of God; "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6), is a dictum never repealed. To be sure it does not teach the taking of the law into one's own hands, magisterial functions are pre-supposed, but it does teach that murder should be punished, and that its proper punishment is the denial of further life to the murderer. There are exceptions to be made of course, the courts must decide that, but when a murderer has been fairly tried and condemned, the substitution of a so-called life imprisonment for the gallows or the electric chair seems like a further crime against society.

Judge Barnes is right in saying that capital punishment, swiftly executed, and that alone, will strike terror to men and women who harbor murder in their hearts and, alas! in these last days their numbers are steadily increasing.



Miracles, prophecy and related "Evidences of Christianity," are relegated to the scrap heap today by some who affirm that the fundamental proof of the Christian religion is in the realm of ethics.

The Newer Versus The Older Apologetics This may be true, and in some far-off sense, doubtless is true, but when it is pressed to the extent of ignoring other proof it is so vague and evasive as to be impracticable for the average man.

• Even those insisting upon it speak of two cautions as necessary, and say that the Christian religion may not be identified with modern civilization nor with the communities which constitute the church.

With what then may it be compared, and by what standard may it be judged? With other world religions for example? But how many people know enough of those religions to form an intelligent opinion? For even those religions have an ethic by which they are to be judged which is not apparent to

the common eye or known to the common mind.

The older apologetics of Christianity did not set aside the ethical argument, but on the contrary made much of it, yet it was only one argument among many. There were other things that men could more easily touch, taste and handle, and be moved by while determining what the ethical might be.

Give us Butler and Paley still. It was one thought that they were abstract and abstract and out of the range of common thought, but today they seem simplicity itself compared with this vague kind of teaching that goes by the name of the modern view of God and the world.

We have just been reading a course of lectures on "The Direct and Fundamental Proof of the Christian Religion," which sets forth this view and moves us to these remarks. The proofs set forth may be fundamental but at present they are from direct. In some future time when the mass of men get used to thinking in that way they may appear differently, but for the time being we stand by the old classics.



Dr. James Stalker says that the first time he met the late Dr. William M. Taylor, of New York, the veteran said to the novice, "As soon as the devil sees a young minister likely to be of use to the kingdom of God, he gets on his back and rides him to death with engagements."

This is said in his chapter on "The Five Senses" in "Christian Psychology." He is discussing the problem of psychology as to the number of objects to which the mind is capable of attending at once. All are agreed that the amount of attention is in inverse ratio to the number perceived. That is to say, quoting Dr. Stalker, "The more the attention is distributed over a number of objects, the less of it can be given to each; and for the full concentration of attention, the field must be limited to one." He then adds, "It is by ministers most apt towards religion and ready for every good work, that such restraint is most required." In his judgment there is no commoner source of ministerial failure than the diffusion of attention over too many objects.

We heartily agree with Dr. Stalker in this and believe it chiefly explains the flat and uninteresting sermons one is obliged to listen to in our churches of all denominations. It has become a fad with some good brethren in the ministry to let it be known how busy they are, and the number and variety of engagements they have to fill every week and

every day is something better" so compensating of real life. The apostle said, "It is the word of the brethren, of honest wisdom, business. continually word."

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every day. If they only knew it, their boast is sometimes their shame. "Less work and better" should be their motto. Nothing can compensate in the long run for the absence of real life and power in the pulpit.

The apostles early realized this when they said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word."—Acts 6:2-4.

An old alumnus of one of our universities records that the method of studying English literature there fifty odd years ago was not one which tended to stimulate literary enthusiasm. Quoting his words: "We had six pages of advance, six pages of immediate review and six pages of back review in 'Spalding's English Literature,' to be recited every Friday afternoon throughout the junior year, and there you were. One of my class mates who graduated summa cum laude told me that he had never read one of Shakespeare's plays, and that he had never consciously read a line of Tennyson, although 'In Memoriam' was popular in 1850."

This is the way the Bible is taught in some theological seminaries of which we have heard. There is a good deal of what this man and that man says about the Bible, but comparatively little of the actual reading of and meditation on the Bible itself. Under such circumstances not much enthusiasm for expository preaching can be created, and neither can young pastors who graduate from such schools of learning have much taste for, or ability in, actual Bible teaching, which one would think ought to be the staple of their ministry. Moreover, in soil thus prepared heresy has a fine opportunity to rear its head.

More studying of the Bible, and less studying about it, would be a good antidote for present conditions in the church and Christendom.

Last April the Supreme Court of the United States rendered a decision clearly defining what constitutes dishonest advertising. They

held in effect, that advertisers, even if they give purchasers value received for their money, are guilty of fraud if, by an exaggerated advertising propaganda, they have led clients to expect more. In other words, when a seller assigns to the article qualities it does not possess, he transcends the limits of "puffing" and

engages in false representations and pretenses.

We respectfully beg the attention of evangelists, Christian authors and book-sellers and Christian workers generally to this decision. It is a timely rebuke and warning to that spirit of boasting in print which is so marked a feature of Christendom in these days. It is not a question of what newspaper reporters may say about one on their own responsibility, but of what the individual himself says in leaflets and circulars and in the advertising columns of periodicals.

Nor are we now speaking merely on behalf of a refined taste of which a Christian experience is not always a guarantee but of simple truthfulness and that fitness of things which one has a right to expect in converted people. Religious books which can not be sold without the straining of facts should be taken off the market; preachers and evangelists who require that kind of advertising to get work should seek other employment.

Our own columns have sometimes offended in this way for which we are humiliated. Advertisements have appeared whose offensiveness was not appreciated until seen in cold type, and which we have regarded as a blot upon our escutcheon. We beg our friends to save themselves and us the embarrassment of our declining such advertisements in the future. Gladly will we aid them by the publication of facts concerning them and their work and put in the most attractive and pleasing way of which they, or we, are capable, but further than this we can not go.

Almost all editors and publishers occasionally receive communications like that from which the following quotation is taken, and we claim to be no exception.

A Grateful Reader Nevertheless just as a means of grace, we publish it:

"I assure you that both the 'Christian Workers Magazine' and through it the Moody Bible Institute have won a very warm place in my heart. Having been shut in by poor health during the past year and so deprived of the privileges of church attendance, I feel that with the exception of the Bible and prayer, the magazine has been the chief factor in my Christian development. Because of the benefit I have received from it, I shall be better equipped for service when I resume my church duties, which I hope to do before long. I desire to thank the magazine for all its benefits, and wish for it the continued blessing of God."

Is there anything that can make editors and publishers feel any happier than such testimonies to the helpfulness of their work?

"But This Spake He of the Spirit"

By Principal T. R. O'Meara, D.D., of Wyckliffe College, Toronto

(An anniversary address at the Moody Bible Institute of Chicago)

IT IS, I assure you, a very unexpected pleasure and privilege to address this gathering of friends and graduates and students of the Moody Bible Institute in Chicago. Dr. Gray, when I met him last in Princeton, kindly asked me, if ever I had the opportunity, to come and have a look at the work here. It is a great joy to see something of the work God is doing through your service, and to meet so many fellow-Christian workers from all parts of the world.

Before giving the message which I believe God has given me for you, I want to say that I do not think those of you who are more directly connected with this work quite realize its wondrous influence throughout the world today. I have traveled in many parts, and met Christians in many places on this and other continents, and find it is indeed a far away corner of the earth where, among Christian people you do not find some testimony which has come from this center, some worker giving testimony to the great living reality that brought this work into existence and has kept it for all these years of blessed and privileged service.

Perhaps I cannot do better in this wayside ministry than to pass on to you a message from God's Holy Word which has been a great help and inspiration to me in my own little corner of the vineyard. I ask you to study with me three verses from the Gospel according to St. John, perhaps as familiar verses as may be found in that marvelous book, the seventh chapter, verses 37-39:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: For the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

At the city of Jerusalem it was a festal time, a time of gladness and special thanksgiving, and praise to God. They had met together from all parts. They had come up to the city to keep this sacred and solemn feast. It seems to me that it is in accordance with God's will that, from time to time, His people should come together on special occasions to give thanks to Him and to commune, one with the other, and all together to wait upon Him for additional and fuller power. I do not think that we always ought to be meeting together in conventions. It seems to me we

err on the side of having too many of these in these days of strenuous living, but surely once in a while we may meet together, look back, and with one heart and one voice praise God for His goodness and for the wondrous work which He has done. I could not help but think this afternoon as I was alone with God, not only of your past, but of your years yet to come. I wonder what those years, if the Lord should tarry, may mean to those of us gathered together tonight. In all human likelihood, they will mean that with very, very many of us, the working and the witnessing time will be over, and we will have passed into the immediate presence of our blessed Lord. We give an account of our earthly ministry. We may God awaken us to see that now is the opportunity for service, now is the God-given chance to live and to witness for the Kingdom not next year, nor five years to come, but now far more rapidly than we think, the days of the earthly ministry are passing, and one day they may be gone forever away.

Sweet Memories of the Past

There were many interesting ceremonies observed during that feast, but I doubt if there were any more so than the drawing of the water from the pool of Siloam. Edersheim suggests it was probably a golden vessel—some one connected with the Temple going down to the pool—filling the vessel with the water, and bringing it to the Temple enclosure, and the days are having taken that trouble, doing a very strange thing. Instead of using the water as precious in that eastern land, for some apparently useful purpose, it was poured out upon the ground and allowed to run away. It does not seem on first thought to be a pity, and yet how full of teaching that ceremony is to the world's eye of us who think of it, after all these years have passed, for it led the people of God to remember the years gone by. They were taught once every year, by the pouring out of the water, to remember the years gone by when their forefathers were in great need in the desert; when they, and their children, and their flocks and herds were perishing for want of water, how that God, in His mercy, gave them out of the rock living water, plenty and to spare, and saved the nation and its king. It is God's will that once every year, by the pouring out of the water drawn from the pool of Siloam, they should be reminded of God's goodness in the past.

I believe, dear friends, that it is God's will that we should be full of thanksgiving and praise; that we should not be only living in the

present, sweet memories of years gone by, we should be given up by Him, later history of whose into existence, service, in go up from of praise loving-kindness and devoted through t

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there is a very heart of a trifle but some wonderful things to be done tonight, and the days are these days are taking the water as precious in that eastern land, for some apparently useful purpose, it was poured out upon the ground and allowed to run away. It does not seem on first thought to be a pity, and yet how full of teaching that ceremony is to the world's eye of us who think of it, after all these years have passed, for it led the people of God to remember the years gone by. They were taught once every year, by the pouring out of the water, to remember the years gone by when their forefathers were in great need in the desert; when they, and their children, and their flocks and herds were perishing for want of water, how that God, in His mercy, gave them out of the rock living water, plenty and to spare, and saved the nation and its king. It is God's will that once every year, by the pouring out of the water drawn from the pool of Siloam, they should be reminded of God's goodness in the past.

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present, but there should come to us the sweet memory of God's goodness to us in the years gone by. I believe it is God's will that we should all think tonight of that life which was given to the world in D. L. Moody, raised up by Him to do a work unparalleled in the later history of the Christian church and out of whose ministry this great institution came into existence. I trust that in no mere lip service, in no mere formal manner, there may go up from every heart tonight a great anthem of praise to God, as we think of His wondrous loving-kindness in the work, and in its growth and development and keeping power all through these years which have passed by.

No Lack With God

The water was poured out, also, not only to remind them of the years gone by, but to teach them a wonderful lesson for the future. They watched that water poured out upon the ground. Some one said, "What a waste! Why was it not used for some good, practical purpose? Why was it poured out, when water is so scarce? It took so much trouble to bring it." Ah, they forgot that God wanted to teach them a lesson for the future, namely, that there is no lack with God, there is no fear of grace running short with Him. As in the past, in the present, and so for the years yet unborn, there is plenty and to spare. I do not know if they you very well, but I imagine there is more than a full heart in this great gathering tonight just as I remember a trifle burdened, saying, "O, God has been wonderfully good in the past; He has established this work, and He has kept it day and night, and year in and year out; but, ah! the days are changing very quickly, people in these days are pulling the Bible to pieces, and the water is taking away Jesus Christ out of the New Testament; the churches are all growing cold; but people do not want the gospel preached to them; givers of money are being led to give and do other things than gospel work, and the world's evangelization. I wonder what about the Institute in the years to come? Will we have the men and the women coming forward? Will we have prayer going up to the throne of grace with power? Will we have the money gone to carry the work on and forward?" My friends, I want to remind you of the water poured forth at the feast in the old days, God for teaching the people thereby that there is no lack with God, but plenty and to spare. Do not be afraid of wasting the water. God is rich in grace. He will supply your need. Stick, by the power of God's grace, to the old, old truths of redemption love, and the power of Jesus Christ, and if God will, pledge you in the name of the risen, glorified Master that no need of yours shall remain unsupplied!

The Presence of the Unseen One

This feast was an especially interesting one.

It was kept every year, but this seemed to be a special one, compared to all the others. Do you know why? Because the Lord of the feast, Jesus Christ, was personally present, and He took part in the feast, and was with those who were keeping the festival. I just love to feel that the Saviour and Master whom I trust and serve is One who does not hide Himself in the desert, does not want to be far away from the hearts of men, but He is One who loves to be in the midst of His people. I came here early this morning, a perfect stranger. I have been in Chicago only once before in my life. I suppose that is rather hard to believe, but only once before have I been in this great city of yours. Yet, when I came in among you, a great body of strangers, I did not feel you were strangers at all. Why? Because there was such a sense of the presence of an unseen One. I believe that now, as in the old days, the Lord Jesus Christ is in the midst of you dear people as you keep the feast. I could not ask anything better than that tonight we may go away from this church saying one to the other, not about this thing or that thing, or who spoke, or about the music, but saying, "Was there not a wonderful sense of the presence of the Lord in the midst?" I do not know how you feel, but I personally am just as certain that He is personally present in the midst tonight of us who keep the feast, as He was in the old days of which we read in the seventh chapter of St. John.

As He was in the midst of those who kept the feast, as He went up and down in their midst, I want to remind you that He not only saw what others could see, He not only saw glad multitudes of men and women going up and down with smiles upon their faces, joyfully keeping the feast, but His eyes saw that many of those who outwardly were full of joy, inwardly were carrying burdens; and His ear heard not only the sound of the singing, the music, and the laughter of the people who kept the feast, but His ear heard in and through all the cry of many and many a heart unsatisfied. I want to say especially to my young brothers and sisters that whatever you do when you go out into the active work of the ministry, do not persuade yourselves that because there are outward signs of success, prosperity, joy and pleasure in life, that therefore there are no burdens being carried; and do not allow yourselves to be persuaded that because young people are full of nonsense, laughter, and singing, and having a good time, rejoicing in their youth, that therefore they are entirely satisfied. I will tell you this: many and many a one who seems to be so successful is utterly weary with a burden of sin; and many and many a one, who seems to be so full of laughter, joy, and merriment, has an aching heart, and a longing in his soul that

has never been satisfied, and never can be satisfied until that person comes to Jesus Christ. That last great day of the feast Jesus stood and cried, "If any man thirst, let him come unto me and drink." Oh, I want to say to you, if you forget everything else, do not forget this; go back to your mission station, go back to your town, go back to your home, go back to your class, go back to your workshop, go back wherever God has appointed you to live, and re-echo up and down through the world the cry of your Master, "If any man thirst, let him come unto me and drink."

D. L. Moody's Influence

I was a young lad, between eighteen and nineteen years of age, just entering the university in the city of Toronto, when one of the greatest uplifting and transforming influences that God ever sent to me came into my life. The man who established this work, God's servant, D. L. Moody, came to our city. I forget a great deal about him, but just one thing I remember. The burden of his message in our great city was, "If any man thirst, let him come unto me, and drink." You, dear young men and women of this Institute, when life has passed and your ministry has been fulfilled, and you and I meet that man of God in the presence of the King, let it be said of us, as it has been said by tens of thousands of him, that we only knew one message—"If any man thirst, let him come unto me, and drink."

"Out Of" or "Into"

Was that all that Jesus Christ said? When He got to the end of verse 37, did He cease speaking? Look to your Bibles, and see. A great many Christians never read verse 38 at all; they just read verse 37, and then they say, "Oh, how lovely it is to be a Christian!" They forget that Jesus Christ continued, and said, "Out of his belly shall flow rivers of living water." I do not suppose I speak to many here tonight who do not know, by blessed reality, what verse 37 means. We have all been to Jesus, and we have drunk. But, O, my friends, do you really know, by a blessed daily experience, what the teaching of verse 38 is? "Out of his belly"—his inmost self—"shall flow rivers of living water." May God give me grace, to point you to what these words really mean! "Out of." Do you know one reason why, in the twentieth century, I still believe this Book from cover to cover to be God's inspired, authoritative Word? There are many, many reasons, thank God! but one reason that I love to tell is this: there is so much in it that no human author would ever have dreamed of putting there. Here is one instance of it: "out of." If a man had been writing that he would never have dreamed of putting "out of," he would have put "into," because that is the rule of the unchanged hu-

man heart, that is the law of life and of the world. Is there any advantage, any gain, or any particular blessing you may get through a thing? The old law of self comes up, and says, "Get up early in the morning, do not tell anybody about it, steal away and get it for yourself, and after you have it bring it into your own life, and when you have it safely stored away, faithfully watch for the next opportunity, and go and get something else and put it into your own life. Build your own life up." When the Lord Jesus Christ came He did not know anything about "into" at all. He said, "out of." It is not what we can get, but what we can give; not what we can enjoy for ourselves, but what we can do for others, and above all, for Jesus Christ, our Lord and Master. I would like to get along with every young Christian worker here tonight; I would like to sit down alone with each of you and ask each of you this question: As you are going to live your lives only once; as you are going to fulfill your ministries only once; which principle are you going to live by? You cannot live by any third principle; your lives must be governed by the old, selfish principle of the world, "into," or else Christ's new law, "out of." I wonder which it is going to be? Ah, dear friend, if you have not found the joy, the glory, the matchless privilege of living by the principle that Jesus Christ taught, lift up your voice and ask Him, right in the midst of this service, to bring you very near, and whisper to your heart and conscience the secret of His own ministry! "Not into, O Lord, but out of, in order that others may be saved, and others may be blessed."

"Out of his inmost self." Do I speak to any here tonight—perhaps I do—who know what it is to serve the Lord Jesus Christ with their brains, who think and study for Him? Others serve the Lord Jesus Christ with their feet and go out into the bypaths, and visit in the name of the Master. Others know what it is to serve the Lord Jesus Christ with their hands, and they minister to others in His name, but that is all; their experience has never gone any farther than that. My message to my dear friends, to you tonight is this: The demand of Jesus Christ upon you is something infinitely greater than all these put together. He asks for your brains, your hands, your feet, your time, but He asks for something infinitely greater than all these; He asks for yourselves. My question to you tonight is the question of a stranger who loves Jesus, is this: Have you ever put your own lives unreservedly upon the altar of Jesus Christ? He is present. There is not a man or woman here who doubts it at this moment. He is looking down into your hearts. Does He see that you have kept anything back?

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The Lesson from the Way-Side Spring

"Out of his inmost self shall flow." Are there any Christian people in the Moody Bible Institute, or in Chicago, here tonight, who look upon the Christian life as a cistern? It may be a very good cistern; it may be a new cistern, it may be the very best cistern that has ever been built; but it is only a cistern. It may be full of water, and the water may be very good, but it is only a cistern. That is what the Christian life is to some, perhaps to you. If you take out a vessel full of water, there is that much less there afterwards. I ask you, dear friends, to show me anywhere in this Book that God teaches us that the Christian life is a cistern. I can show you passage after passage that tells us it is a fountain, a living fountain, that flows.

I remember one summer, taking my vacation up in the wilds of Muskoka, a beautiful lake district in the province in which I live. It was a very hot day, and I got a great, big hay-rack wagon, and collected together all the boys and girls I could find about the place. My wife and I and three or four other grown-ups got in, and then we put all the children in. We drove out along the road, as it was somewhat dusty, and we all got very thirsty. Finally, I said to the driver, "Is there any place near here where we can get a drink of good water?" "Well, sir," he said, "if you will wait until we get about half a mile further down the road, I will show you a lovely place to get a drink of splendid cold water." I said, "All right." When we got down to the place, he stopped his horses, showed us a place where the fence was broken down, and asked us to follow him into the woods beside the road. Ah! I was so glad I went there. About two hundred yards into the woods he showed me one of the most beautiful natural fountains of water I have ever seen. It was about two feet deep, and perhaps two or three feet across. The fountain was so clear that, looking down to the bottom of it, we could see the white sand bubbling up as if it were boiling water instead of ice-cold water. O, how we did enjoy drinking that cold water that hot afternoon!

While the others were drinking I said to the driver, "How long has this fountain been here?" "Oh, sir," he replied, "it has a strange history. About twenty or twenty-five years ago, when we first settled here, it was only a damp place in the woods. We boys scraped the leaves away, and finally there would collect enough water so we could drink from our hands. It was only a little bit of a spring, but it was beautiful water. We told our father about it, and he said, 'Now, do not tell any body else, or they will all come and take the water, and there will not be any for us.' We kept very quiet about it for a long time. We

deepened the spring, and we used it. After a while the neighbors heard about it, and they all started to come to the fountain, and they dug it deeper and wider, and all used the water; but do you know, sir, the more they came and used it, the more water there was to use, and it has never failed, summer or winter, all the twenty-five years."

I stood there that lovely summer afternoon by my wife's side, while the children were drinking, and I looked down into that beautiful spring. As I looked, the sun glinted down through the leaves, and the leaves were reflected back in its lovely surface, and I said to her quietly, "Is not that fountain just like what a Christian ought to be?" O, brethren, do not look upon the Christian life as a cistern any longer. It is a living fountain of living water, that God sends to well up in us unto everlasting life.

What the River Preaches

I want just to say a word to you about the rivers. "Out of his inmost self shall flow rivers." I wonder if the river has ever preached a sermon to you. It has to me. What is the message of the river? The river brings to me a message of life. Come with me to some place where there is no river, and I will show you a place of desert sand, rocks and death. Come with me to any place in which the river flows, and I will show you a place of green grass, murmuring trees, and singing birds; where everything speaks of life, because the river flows. Dear friends, do you know that we are appointed to be rivers; we are appointed to bring life to souls. Do you not know, that is the very reason God has sent us, that we may take His life to those who are dead in their sins? Here is a test of the reality of your consecration. Have you, dear young people, taken, and do you take day by day, the living Christ to dead souls? That is the test of the success of the Moody Bible Institute, or any theological college, church, or Christian work in the world. Is it taking the life of God to dead souls?

The river speaks of life; but to me the river not only speaks of life, but also of power. I stood not long ago, as I have often stood, on the American side of Niagara, just at that point where the river from above sweeps down, and after passing over the angry rapids above the fall, seems to steady into almost a calm before it sweeps on over the ledge of rock down to the chasm below. You know the place. It would make any human think if he stands there alone; and as I stood there and saw that irresistible flow of water, I said to myself, "Is there any power that could come to this river Niagara, and say, 'Thus far, and no farther'? Is there any power that could stop the flow of Niagara?" Then there came this thought, "No power except the omnipotent hand that created it."

The river speaks of power, and my message to you is this: Have you been to God for His own power for your ministry? I do not care at all, when it comes to the final analysis, what branch of the church you belong to; I do not care what is your preparation, or education; I do not care by what name or profession you are known; but I do care eternally for this: Are you each, in your life and ministry, exercising the power of God? You are to be a river, and the river speaks of power. O, may God help us to have the power of God!

The river speaks to me also of abundance. I sometimes go for my summer holiday to the lower St. Lawrence river, about two hundred and fifty miles below Quebec, one of the loveliest places on the American continent. The first time I went there, I used to love to go down and stand on the old slippery rocks, and look over the thirty-two miles of river, flowing down to the mother ocean beyond, sweeping past in majestic splendor.

Four years after my first visit I went back to that same lovely place. It was late at night when I got there, but early in the morning I stole away by myself to the old slippery rock, and stood there looking out upon the river, flowing on and on to the great ocean beyond. I said to myself, "Four years it has been flowing on, ever since I was here before, and it is not a bit smaller, it is not a bit more shallow, there is just as much water as there was four years ago." Then this thought came to me: "Not four years, nor four hundred years, nor

four thousand years it has been flowing on but ever since God made it, and it has never failed."

You and I are to be like the river. Do not wait until some future opportunity to give the best you have. I find young men in the ministry, who, when they get into a little bit of mission to start, say, "It is not worth while to do my best here. I will wait until I get to town or city." O, young men and women, you may never get to the city or town. One day you will meet God. God will tell you, as He is telling you tonight, that you are to be rivers, and a river speaks of abundance. God has given you the opportunity of giving the very best you have to Him, and now and here giving you the chance. Do not be afraid to give your very best every day, for there is no more to follow; the river will never cease to flow.

The Secret of It All

Is there someone yonder who says, "It is true, but I do not think, some way or other, can have it"? O, yes, the very weakest and youngest here tonight can have it. Do you want to know the secret? Read verse 39, and you will find the secret of it all.

"But this spake he of the Spirit."

I long that every man and woman within the sound of my voice may, after this meeting is over, go away very, very quietly, alone with God, and just pray that prayer as it never was prayed before, "O, Lord, give me Thy Holy Spirit, for Jesus' sake."

SAVED BY GRACE ONLY

By John C. O'Hair

What must I do if I would gain the favor of the Lord?
I cannot do His holy will, nor keep His righteous Word.
I read the law with its demands but how can I comply?
If I must live because I do, then surely I must die.
Thou shalt not covet, kill nor steal, nor commit an act impure,
Should I profane His holy name, His punishment is sure.
I cannot love the Lord, my God, with all my mind and heart.
I break His law complete, He says, when I violate in part.
And furthermore I break His law if I in thought offend.
I cannot be saved by doing, Lord; the law is not my friend.

The God-man came from heaven to earth;
He kept the law he taught;
Tempted in all things like as we, yet no sin word or thought.
He became obedient unto death, as he hung on Calvary's tree,
That transgressors might escape the curse and from their sins be free.
I no longer trust in this poor flesh to do the things I may live,
But humbly trust the dying Lamb and accept what He will give.
By doing I can find no peace, to Thee I come undone;
I turn from Sinai to the Cross; from Moses Thy Son.
I feared thee, Lord, when under law and law thy smiling face;
But now I am the Father's son, saved only by His grace.

A Baptism of Fire

The Testimony of an Old Soldier of Christ

(There are things in the following communication to which our theology and experience are opposed. But, nevertheless, it warmed our heart and stirred our soul to read it. We do not hear many such testimonies in these days, but they used to be more frequent. We believe that notwithstanding its (to us) unscriptural view of holiness and the baptism of the Holy Spirit, to say nothing of its fanciful experiences, it will do good and not harm. Oh, what would we not give to see a good old-fashioned Methodist revival once more! Not the machine kind, but the prayed-down kind. The kind that has a shout of real glory in it. "O, Lord, send the power just now!"—Editors.)

TO THE Editor of "The Christian Workers Magazine," greetings:
I trust that you will pardon the very great liberty that I take in addressing you. I am a retired minister, seventy-five years old. I have been in the ministry forty-six years. I have greatly enjoyed your writings of various kinds in past years. For a year I have taken "The Christian Workers Magazine." I am a strong premillennialist. My object in writing is not dogmatic or polemic, but for testimony.

I am an Arminian in belief, an "old-fashioned Methodist," naturally, therefore, you would not expect me to be a "Calvinist," or a "Keswickian." My ancestry for hundreds of years were Calvinistic Presbyterians of the John Knox type, and had it not been for the fact that more than a hundred years ago in that mighty revival that began in England in the established church, called Methodism, unfolded under the Wesleys, and in this country under Asbury and his coadjutors in the ministry after the Revolution, and my father and mother were converted in Methodist revivals here, I would now be a Presbyterian Calvinist and perhaps a Keswickian in belief.

Early Conviction of Sin

My mother enjoyed the grace of entire holiness as the Methodists taught and experienced it, before I was born. Without doubt I was foreknown and fore-ordained a minister of Jesus Christ. My mother, I believe, asked me of God as Hannah asked for Samuel. When a tiny child I was a Christian. I vividly remember the first sin that I committed. I swore at my dog, a lovely pet. Instantly the Spirit cut my heart to the very quick, so that I screamed out in fear, lest God would send me to hell. My sister, years older, comforted me with the assurance that God would forgive me.

I lost my childhood innocence while attending district school with wicked boys. At fifteen terrible conviction seized me, and deep desire for salvation, and profound repentance followed, but Satan took advantage, made me angry at the altar, and I was not converted until I was twenty-three years of age.

I was attending seminary preparing for college, intending to study law, and after graduation, to make a name, and acquire fame and wealth.

Sitting one Sunday afternoon in the college chapel, listening to a simple, unadorned, practical sermon by the president of the college, the Holy Spirit suddenly showed me in an instant my utter selfishness, in preparing my life for selfish ends, and ignoring God. So awful was the sense of that sin, and so deep was my repentance, that in less than five seconds I had surrendered my whole being to God for time and eternity, and yet it was several weeks before I found peace with God, and the great joy of salvation.

In a New World

After weeks of sorrow and almost hopeless seeking, apparently, I arose from my bed early one beautiful spring morning, dressed myself, unlocked my bedroom door, stepped into a hall facing the college campus, and unlocked the outside hall door, when, instantly I was created a new creature in Christ Jesus! All nature seemed changed also. The earth, the campus, the trees, the flowers, the sky, and a vivid thought flashed through my mind—"Where have I been living twenty-three years"? So real was the change that it seemed as though I had never seen the world before, but as though I had come down from a planet in the heavens.

A Great Revival

Ten years later, having been a minister for four years, I was sent to a charge where were a goodly number of believers who enjoyed the grace of entire sanctification. I was young, they middle-aged, and old. A revival began in October, and ran until May. It began in a school house, and many were converted. Then the meeting was transferred to the church in the first week of January, 1874.

The third week of January, on Friday night, after three weeks of meetings, great numbers seeking the Lord nightly, I had preached as usual, and invited seekers to the altar. Many were seeking, a testimony meeting followed, the doxology was sung, the benediction pronounced, and the great crowd of sinners passed out, leaving perhaps a hundred Christians who were shaking hands with each other and the converts, and praising God for the great work being done by the Holy Spirit, when, suddenly, a great hush fell upon the saints, and a voice cried out appealingly, "Oh, brethren and sisters, I shall die if I do not

receive this blessing to-night," meaning the experience of entire sanctification. Instantly another voice cried out, "Sister Abrams, kneel right down here and you shall have it."

Instantly all except a few sinners present were on their knees, praying that the sister might receive that grace. Suddenly she began to praise the Lord, the tears of joy streaming down her face like rain. Then followed an indescribable scene. The people did not rise from their knees. But, I arose from a kneeling position to the left of the chancel, worked my way into the chancel, over and around kneeling saints who did not rise, sat on the chancel floor in front of the sister who had received the grace of entire sanctification, and began to ask her about the experience. She tried several times to explain it, but could not, when suddenly she said, "Lord! send this blessing on Brother Tiffany."

I raised my eyes to the ceiling, and said twice, "Yes, Lord! Yes, Lord!" when suddenly I saw a mass of bluish-green-white fire come out of the ceiling, a room perhaps 30x40, and with a hovering, quivering, tremulous motion, very slowly to descend. All but two were still on their knees. Then came to my mind strange questions, "What is it—what is it?" Inwardly no noise occurred, but slowly, surely descending, the fire kept coming nearer the heads of the kneeling ones. The next instant as it reached the heads of all, I felt the Spirit fall upon me, going like a flash through my whole being, and a voice, to me as loud as an ordinary voice, said, "Ye shall be baptized with the Holy Ghost and fire."

Physical and Spiritual Results

Instantly all over the house, in the chancel, in the side pews, and in front of the altar, the people were swept down like regiments mowed in battle. The people lay some time thus prostrate, when they began to arise all over the house with faces white as a sheet, and reeling, staggering, like a great mass of drunken people, praising God, shouting, raising their hands to heaven, amid a blessed confusion of praise.

Several things followed for months to come. First, there came to me the clear, definite witness of the Holy Spirit that my heart was consciously holy, that it was pure. There was a clear, definite consciousness between holiness and purity. It was God's holiness, God's purity, and yet it was mine. Not imputed, but imparted, I was holy. Secondly, for months there was physical, conscious empowerment all through my body. There seemed to be an uplifting of the spirit that I felt in my arms and hands, as though I could lift the whole meeting house and toss it up as if it were a marble. It seemed as though, if I could get rid of the weight of

my feet (attraction of gravitation), that I could shoot heavenward like a rocket. I saw the philosophy of translation. If my pulpit platform had been miles long and wide, under the power of the Holy Spirit I could have walked its whole length preaching.

I did not need for months to prepare sermons, the text would be given while I was reading the Scripture lesson. People would fall under the power of the Spirit, both saints and sinners. There were great soul-burdens and soul travail for sinners, the most aweful conviction fell on people all through the country, within a radius of twenty or thirty miles. The most abandoned and wicked men were arrested by the Spirit; they saw the flames of hell-fire beneath their feet, and heaven lay away.

Absence of Fanaticism

The Spirit was given by the laying on of hands. There was no fanaticism. There came to me as promised in Joel and quoted by Peter, visions, dreams, and revelations of spiritual truth. The Spirit came on the church in exhortation and prayer indescribable. The whole of the Old Testament had an interior spiritual meaning, even the historical, and chronological and genealogical. I was not the only one who saw the fire. Those who were there saw it also with their natural eyes.

I did not intend to write so much at length. The thought that came to me at first was that the Holy Spirit showed me that under the baptism of the Holy Ghost and fire, man is made holy. The carnal mind is destroyed; the person is made holy.

Cannot God make people holy here as well as to wait until the body is translated? Sin is not in the flesh, it is in the spirit, the mind, the will, the soul. In other words, sin is in the personality, and the Holy Spirit can destroy it in the personality here as well as in heaven, or the future. God can do "exceeding abundantly above all that we ask or think according to the power that worketh in us" (Eph. 3:20).

Ought we not to honor Christ for what He can do, and what He does do, and what He waits to do?

Whole denominations reject this precious doctrine, because their originators did not put it in their creed. But I have found in all evangelical denominations a few, within these forty-two years, who have experienced this conscious witness of the Spirit that they were made holy. It is so easy to believe as we are taught by our denominational standards rather than by the Holy Spirit. It is a law of jurisprudence that testimony of a witness who knows is worth more than a thousand who do not know. God bless and enrich you greatly.

Yours in Christ,

Q. E. Tiffany.

Jesus Restoring Peter

Some Thoughts on John 21

By W. H. Robertson

IT IS the purpose of this article to call attention to some of the precious things the chapter contains which may have escaped the reader's attention.

Accurately speaking, the narrative ended in the preceding chapter with the words, "But these things are written that ye might believe that Jesus is the Christ, etc." It was after having written thus that John adds this third manifestation of Jesus to his disciples. The chapter is therefore in the nature of a post-script to the Gospel narrative.

The reader's interest will be increased when it is remembered that John wrote long after Matthew, Mark and Luke, after the epistles of Paul, Peter, James and Jude, and it may be post-dating his own epistles also. If this is so, the chapter is the last word of inspiration prior to the Revelation.

Another suggestive fact is that the story appears abruptly broken off. Accompanied by Peter, the Lord leaves the disciples save John, who follows at a distance. As to what further passed between the Lord and Peter—where their walk led, or how it ended—there is nothing told us. God has dropped the veil of silence upon it. There is, however, the suggestion that the broken threads of the story will, in a future time, be gathered up and joined to those of a more glorious manifestation, in which Peter will be associated with the Lord in a distinguished manner. That time, we believe, will be in the coming kingdom of Christ. The men who will be living during the millenium will comprehend far more than now the significance of the Lord's words (Matt. 16:18, 19), "Thou art Peter . . . I will give unto thee the keys of the kingdom of heaven." However students of Scripture have estimated these words of Christ—little or much—we may be sure that no one has fully grasped the far-reaching import of the promise.

The Thrice-Repeated Question

Passing over the prominence of Peter, which appears prophetic of his eminent station in the millennial glories of Christ, we turn to consider the second point especially worthy of note in the chapter, viz., the thrice-repeated question, "Lovest thou me?"

We may be sure the Lord had a very real purpose in asking it, though it does not lie on the surface. Likewise we are sure that he did not need the repeated assurance of love from his disciple. The Lord knew all things. He knew that Peter loved him with a true heart. Why then the questions?

Three reasons suggest themselves: first, Peter's previous denials; second, his ultimate good; third, the sake of those who afterwards should be his disciples.

There seems to have been a close connection in the Lord's mind between the three denials and his repeated questions. This the Lord would have his disciple perceive. In the palace of the High Priest there had been a fire of coals kindled by the enemies of Jesus (John 18:18). Peter had stood by it and warmed himself. In its light and warmth he had thrice denied that he knew the "man," the last time with a vulgar oath.

Here was another fire of coals kindled by the Lord Himself. Around it were His friends. With the others, Peter had partaken of the Lord's bounty.

How great the contrast! Only a few days had intervened since the denial. Peter's recollection of it must have been vividly before him. During those few days wonderful things had transpired. Peter had seen the One he had denied nailed to the Cross; and Oh! the same One, alive from the dead, now stood by him, and was asking, "Simon, son of Jonas, lovest thou me?"

The little while had produced a change in Peter. The denial had been instantly followed by bitter tears of repentance; but the enemies of Jesus, in haste to have Him condemned, gave Peter no opportunity to tell the Lord how deeply he regretted the denial.

Then, too, as he stood near the Cross he heard Jesus speak to John, but no word from the dying One to him.

Now the Cross with its shame and death had passed. Now the resurrected Lord was upon the shore of Tiberias with Simon asking, "Lovest thou me more than these?" Why did the Lord question, "more than these"? Was it not that in all things He must have the pre-eminence?

A Protesting Lover

A literal rendering of the passage shows that the word which Peter used for love was not the same as that used by our Lord. The Lord's word expresses divine love. Perhaps Peter purposely avoided it. The one he used carries with it the sense of our English word, "fond." "Lord, thou knowest that I am fond of thee."

The second time the Lord used the higher word. Again Peter refrains from using it. But when for a third time the Lord questions his disciple, He substitutes with divine and tender adroitness the word Peter used.

O, wondrous Lord! With unerring skill he shot that arrow of love. It hit its mark, and his loved disciple was overwhelmed. With deep searchings of heart Peter protests that his Lord knew all things, "Thou knowest that I am fond of thee." The one recently a blaspheming denier of his Lord has been changed into a protesting lover.

The three questions may have been accompanied by a look which reminded Peter of the look the Lord gave him as he stood and warmed himself at that other fire of coals—a look which caused him to go out and weep bitterly.

Peter seems to have been powerfully affected by the testing, and it may be that this was the conversion which the Lord said he should experience (Luke 22:32), for afterwards he is leader and spokesman among the disciples (see Acts 1:15).

On the shore of Tiberias that morning the

Lord took up his loved disciple where the denial had left him, and step by step led him back over the path which, in an hour of supreme weakness and temptation, he had traveled. If Peter three times denied, then the Lord would have him three times protest that he loved Him. The testing was fully in keeping with the divine principle, "Whatsoever man soweth, that shall he also reap."

The Lord had a large work for Peter to do but before entrusting it to him it was necessary that the past failure be reviewed and judged. The Lord is the Good Shepherd and ever deals with His own in love and tenderness. He is likewise the faithful Shepherd and will teach his disciple that the path of restoration to service and power is as long and as real as the path of departure. This chapter has not only a solemn voice of warning to all the Lord's people, but also rich consolation.

(Contributed.)

The Menace of the Movies

(Editorial in "The King's Business")

THERE is probably no institution that is doing more in our day to corrupt the morals, both of old and young, than the movies.

A very large proportion of the movie plays exploit vice in its worst forms. They are attended by young men and women at the most critical period of their life. They arouse the vilest thoughts and passions. Their appeal is increasingly to that which is lowest and basest. They are proving the ruin of thousands of young men and women throughout the land, and are having a thoroughly demoralizing effect even upon men and women of mature years.

Of course, there are moving picture exhibitions of an entirely different character, but the demand of the majority of those who attend the movies is for that which is vile, and the moving picture companies are in the business for money, and they know what pays. Even when pictures of a higher class are presented oftentimes something of the viler sort is worked in, and it is almost impossible to tell what one is going to see.

Many of the worst plays have been those which professedly have been in the interest of warning the young of the results of certain forms of sin. This profession is usually utter hypocrisy. In at least one of our cities a movie play, to which the ministers were invited beforehand for their endorsement, and which some of them were foolish enough to endorse because it showed, in a way, the awful results of certain forms of sin, ran continuous performances for men and women up to and after

midnight, with the evident purpose of luring the young of both sexes who were foolish enough to be on the streets at that late hour. While some of the results of sin were shown the sin was of such a character that the presentation did more to awaken vile passions until they were irresistible, than it did to deter any body from the gratification of the passions by the fear of evil results that might follow.

In the city of Los Angeles the manufacturers of movie films combined to resent an attempt to restrain them in exhibiting immoral pictures. Their argument was that they were bringing millions of money to the city, and therefore they ought to be allowed to do as they pleased, no matter how vile and corrupting the pictures were that they put out. But the thirty millions of dollars of which they boasted that they were bringing to the city annually would be no compensation for the ruin of a single girl or boy.

The highest ambition of many a high school girl is to become a moving picture actress, receive the applause of an evil-minded public and the large pecuniary remuneration that it is supposed one will secure in such a position. Any young woman who goes into such a work is exposing herself to awful danger. It has resulted in the ruin of many a young life.

The attitude that serious-minded Christians ought to take toward the whole institution is not difficult to discover, if one really wishes to please God. Every child of God should come out and be separate and refuse to touch the unclean thing (2 Cor. 6:17).

The Place of Evangelism in Modern Religion

By Evangelist Milford H. Lyon, D.D., Winona Lake, Ind.

An address to the students of the Moody Bible Institute of Chicago

I WISH at the outset to express my hearty appreciation for the cordial welcome you have given me and the members of our evangelistic party.

I wish also to bear testimony to the work the Moody Bible Institute has done for the cause of Christ throughout the world. In a peculiar sense for many years this institution has been the "West Point" of the church militant of America. Your dean, Dr. Gray, and his assistants, have rendered splendid service in their defense of Christian faith and their loyalty to the Bible as the word of God.

I will speak to you this evening more from the standpoint of the teacher than of the preacher, with the thought of the class room rather than the church.

By evangelism I mean the specific, definite effort to bring individual lives into personal, vital relationship with Jesus Christ, the Son of God, as their Saviour and Lord.

Let us divide this study of evangelism into three divisions. First, the method; second, the man; and third, the message.

I Methods

Evangelistic methods naturally fall into two general classes, intensive and extensive. The first centers about the individual church as the unit and is carried on under the direction of the pastor, or with the aid of such assistants as he can secure for service in the individual church. The second, the extensive method, which I will speak of later, makes the whole city or community the unit and the individual church is merged into a combined movement of all the aggressive Christian forces of the entire district or city.

1. The intensive method has many advantages. There is the double appeal of loyalty, not only to Christ, but also to the church. In every religious organization there are some, and often numbers, who have no strong or vital enthusiasm as yet for the personal Christ but with an esprit de corps have a zeal for their local church. It is this zeal which the pastor often can utilize as a means to bring them into Christian service and to a realization of their need of a real spiritual life.

I believe that the settled purpose of every pastor ought to be to make his Sunday evening services distinctly evangelistic. Let him keep his Sunday morning services for religious instruction, to promote the growth and grace of his people. But the only reason for the existence of the second service is that it

have a distinct aim to bring the unbelieving and unregenerate into vital touch with Jesus Christ as a personal Saviour.

A Dwindling Faith, A Dying Church

The church that ceases to be evangelistic soon ceases to be evangelical. A dwindling faith means a dying church. Therefore in addition to this regular evangelistic meeting each week, there ought to be some special season set apart for a continued series of evangelistic meetings, for several weeks each year. These may be conducted by the pastor himself with the assistance of his own people, or with the aid of neighboring pastors.

It would be a great benefit to every pastor to spend at least two weeks each year outside of his own parish in aiding in other fields in special evangelistic meetings. It would do much to change the preaching of many pastors, for so many sermons in these days have a subject, but have no object. They do not seek for definite results. This type of work is often greatly enhanced or strengthened by the aid of evangelistic singers who assist in individual church effort.

In addition to this there is also the work done by evangelists who labor in single church meetings. Some of the very best and godliest workers in the evangelistic field belong to this class. In these days of big aims and efforts, this type of work is apt to be neglected. As I look back over the sixteen years of my own evangelistic experience, some of the brightest spots were those first years when I spent much of the time in meetings in single churches. There you get to know the people more intimately, and it is possible to do more thorough work than in the larger meetings.

Personal Workers Classes

As a preparation for this special series there ought to be organized personal workers' training classes several months in advance. These classes ought to meet one evening a week, taking up at each session some particular phase of the problems, needs and difficulties encountered in soul winning. Each member should be pledged to speak to at least one unsaved person during the week, and at the opening of the session the members in turn should spend a few minutes in relating their experiences.

There is no part of our church work today that is so sadly neglected as this individual work for individuals. I have frequently felt

a desire to spend several years in going from city to city with just one purpose in mind, to arouse interest in personal evangelism. It is a sad fact that many pastors have had little or no training in how to bring lives to a definite point of decision for Christ. To become an efficient personal worker, there is needed not only a desire, but also a knowledge and experience.

2. But in addition to this intensive method, there is also the extensive. Every five or seven years the churches of a city should unite in a general evangelistic movement under the direction of a chosen leader. Such a movement can accomplish a result that is absolutely impossible for any individual organization unaided and alone. Amidst the spiritual indifference and materialism of our day, it takes the combined efforts of all the Christian forces to make any effective and lasting impression upon the great mass of worldliness. Such an effort brings the support of the newspapers, which publish the sermons delivered from night to night so that multitudes are interested and awakened by the printed page who have not heard the spoken message.

For such a movement the erection of a tabernacle in the average community is almost essential. Multitudes will attend a meeting held there who would not at the outset enter a church building, but gradually become interested and ultimately are brought into fellowship with Christ and the church. If such a movement has had the scope and spirit that it should, it will take several years to conserve the results, and prepare for a future similar movement.

II

Professional Evangelists a Necessity

Let us speak in the next place about the man who is to be chosen to lead in such a movement. We are living in an age of specialization. There are many, even in the church, as well as out of it, who are decrying what they call professional evangelists. Why do they not bring a similar criticism upon professional lawyers, or professional doctors, or professional pastors? When a doctor specializes upon diseases of the eye or of the throat, it does not cause him to lose caste with his profession, nor does it cast any aspersion upon the general practitioner.

There are some who seem to think that evangelistic work is at its end. More and more I feel convinced that we are at the beginning of the greatest evangelistic era the world has ever known. This very policy of specialization which has produced such effective results in the law, in medicine and in other professions, I feel sure is going to be applied to the gospel ministry.

The party plan of evangelism has already proved its usefulness. It utilizes varied tal-

ents outside the work of the preacher and the director, that never could have been used under the old methods. It is coming back to the plan of Christ and the apostles.

To lead a modern union evangelistic campaign, a man of diversified gifts and experiences is needed. He must be a general, an executive. He has more problems and difficulties to face than the manager of a railway system. Too many men in these days are anxious to jump into a big work too soon. There is scarcely a week that I do not receive letters from men asking me if I can turn over to them calls for union meetings in large cities. They frequently want to take post-graduate work before they have finished the kindergarten or the grammar grades of evangelism.

Edmund Burke said that he felt he deserved the prime ministry because he had worked up to it. With the enthusiasm after a remarkable religious experience, or with the consciousness of some especial ability, real or imaginary, many a man feels sure that he is competent to handle a meeting of considerable magnitude. There are so many unfortunate illustrations of this fact that there is a danger that it may do a positive, permanent harm to evangelism. Do not despise the day of small things. "Ripe early, rot early," is an adage never more applicable or true. If you desire to enter evangelistic work, be willing to start in a small and limited sphere. Do not get anxious for big things. They will come to you as soon and surely as you deserve them. It is not so much a need of position for preparation as it is preparation for a position. Not so much opportunity for ability, but ability for opportunity.

Sam Jones and D. L. Moody

There are two general types of evangelists. There is the Peter type and the Paul type. In the last generation we might characterize Sam Jones as an illustration of the one and Dwight L. Moody of the other. Doubtless the greater or less extent both of these types will continue. We need men in Christian work today big enough and broad enough to recognize the value of workers of a different type and temperament from themselves. God can use a man in His ministry that can accomplish effective results, although he may not do things in your way, be kind enough and big enough and Christian enough to bid him God speed.

It has remained for our own generation to witness a liberty, I might say a license, of speech and action on the platform that has never been equalled before. This has doubtless been a protest against the over-precise and stereotyped speech, and manner and dress of the preacher of other days. Too often the ministry had become, "faultily faultless, icily

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regular, and splendidly null." Critics have been accustomed to divide people into three genders—men, women and preachers.

This free and unconventional speech and manner in the pulpit has proved decidedly pleasing and attractive to multitudes of people. But now there is needed a note of warning to be sounded lest we go to the other extreme. Dryden said, "Worth makes the man, and lack of it the fellow."

It is possible to carry the grotesque and the bizarre to the limit, to reduce evangelism to an absurdity. There is a tawdry buffoonery, a cheap vaudeville actor notoriety that may destroy much of the reverence and dignity that rightly belong to the gospel ministry. There is too much of the "Tom" and "Bob" and "Hank" idea being injected into modern evangelism. Let this contagion be continued and next we will have "Broncho Bill," "Desperado Dick," and "Rattle Snake Pete" heralding their advent as evangelists. One man starts by throwing off his coat; another one tries to "out-Herod" Herod by discarding his vest. Another one follows this up by taking off his collar. Now I ask in all reasonableness, where is this going to stop? There must be somewhere a limit to this disrobing process on the platform. It is time that evangelism got back upon a normal basis.

An Evangelist Should First be a Pastor

We ought to emphasize the importance and value of a man having a pastoral experience before he enters the evangelistic field. This would tend to create a closer bond of sympathy and union between the pastor and the evangelist, and also to help to avoid many causes of friction and unnecessary criticism of the one by the other. It is true that the ignorant Peter did a great work for the Lord, but he never could have accomplished the work of the cultured Paul.

Do not get anxious to cut short your course of study and preparation. If you can do a good work for the world without an education, you can do a vastly greater work with it. Too many in these days put all their goods in the store windows and leave nothing for the shelves. They are using the thoughts and material prepared by others rather than the slower and more difficult process of creating their own. In this way they are limiting and cheapening their own ministry. Young people, take plenty of time for preparation. Success consists very largely in getting a good ready.

III

The Message for These Times

Now in the last place, a word in regard to the message. Evangelism must not get away from the great fundamental truths of the Scriptures, the truths that have been em-

phasized and reiterated through the centuries of the Christian era. Everything that is true is not new and everything that is new is not true. No preacher can neglect the blood atonement of Jesus Christ and continue permanently and vitally effective in evangelism. Neither if he doubts or denies the deity of our Lord, or the authority and inspiration of the Scriptures, and the necessity of regeneration.

Every great revival in the history of Christianity has centered about some supreme truth. The great awakening under Luther and his associates emphasized justification by faith. Jonathan Edwards dwelt upon the sovereignty of God. The Wesleys and Whitefield presented the work of the Holy Spirit in His regenerating, witnessing and sanctifying power. Charles G. Finney placed the accent upon the responsibility of choice, and Dwight L. Moody brought into the foreground the great doctrine of grace.

If we are to have another great religious awakening, which is to become world wide, can we not expect that it will also center about some supreme truth? Some truth that before may have been believed by the church but never has received the emphasis that its importance deserved? Such a truth to become the dynamic of a great spiritual awakening must be scriptural; it must be comprehensive; it must be unifying. It must be practical, applicable to present day conditions and needs, and effective in producing a higher type of religious life and achievement.

Have we any principle that will meet these tests, to be the main-spring of a mighty world movement? I believe we have it in the great truth of the Kingship of Christ.

Many have received Jesus as their Saviour from the guilt of sin, who have never received Him as Master and Lord of their entire lives. This principle preached, and applied to the home, to business, to society, to education, to politics and to the church would work a religious revolution. It would bring multitudes to a clearer vision of what it really means to be a Christian. Its practice implies self-denial, sacrifice and perhaps even martyrdom, and the most attractive call of this old world today is to come and suffer.

This I believe is to be the central message of the evangelist of the future. "In this sign let us conquer."

The more you cleave to God, and commit yourself to His Word and counsel, the more steadfast shall you stand. Let the Word be your food. Strive by it to think what God thinks, to will what He wills. If the Word of God is thus the Rock of your confidence, you will be just as little moved as there is variableness or shadow of turning with God. —Andrew Murray.

Expository Preaching

By Rev. Ira M. Grey

(An address delivered before the Seattle Congregational Association)

INTERPRETED strictly according to homiletic usage, our subject confines itself entirely to that form of preaching which aims to convey spiritual truth by the exposition of Scripture. As such it must be distinguished from the topical, the textual, the connective and other sermon forms. It deals not with subjects directly or expressly, nor with mere isolated texts, but with extended passages as paragraphs, chapters, or even whole books, for explanation. It seeks to exhibit in the clearest possible way the real meaning of Scripture and to make such application of it as the circumstances may warrant. The subject matter or course of thought in the expository sermon is marked out by the context itself and is not left to the inclination, or, it may be, whim, of the preacher as in other forms of address. And here it should be observed that the expository method is not to be confused with the running commentary, which is usually a series of more or less disconnected comments on the text. The true expository sermon always preserves the elements of unity, order and movement in its treatment of a passage. It discovers the chief thought in the passage and groups the subsidiary thoughts around it in order of their relative importance.

The Place It Should Occupy

I wish at this time to say a word in favor of expository preaching. While recognizing that this is but one of a number of legitimate and valuable methods of presenting divine truth, I believe that it deserves a larger place in our preaching than it has received in the average pulpit. Its neglect has entailed incalculable loss upon the church of Christ, if not upon the whole thought of the age. Popular ignorance of the Bible today is to be laid largely at the door of this failure. Scripture texts have been too often tacked on to the sermon for purposes of identification. The sermon having attained to full maturity in blissful independence of any text whatever, must nevertheless append to itself some kind of Scripture, else how are people to know that it is a sermon! And so it comes to pass that the text, so far from being parent to the sermon, cannot claim even a speaking acquaintance with its reputed offspring! As the old Scotch woman said of the young student's sermon: "A good text, and a good sermon, but had the text had the small-pox, there would have been no danger of the sermon catching it."

Now expository preaching is a good corrective for this fault, and should be cultivated,

particularly where such a tendency is in evidence. Every preacher's method should be sufficiently varied to include at least a reasonable use of exposition. Some ministers have used it almost exclusively with excellent results. As examples of expository preaching, we have only to mention such names as Augustine and Chrysostom among the fathers, and Dale, Spurgeon, Dodds, Maclaren and Joseph Parker of recent memory. These men were masters of this art and devoted their best powers to it. And what powers they were!

A Reaction Taking Place

It is a good sign that in our leading seminaries strong encouragement is being given at the present time to expository and textual preaching. Many of our younger men are practicing it, and with good results.

The American pulpit is witnessing a reaction from the kind of preaching which for some years has been in vogue, known as "practical" preaching, to distinguish it from doctrinal or dogmatic preaching. The term "practical" was a misnomer—a misapplied designation for a misunderstood demand on the part of the pew. The pew was sick unto death of the cut and dried theologizing which made doctrine the end of all preaching, and in its revolt cried out for a sort of "denatured, demummified" preaching, which, for want of a better term, it called "practical."

Long ago Phillips Brooks stigmatized this popular demand for so-called "practical" sermons as a "blind and unintelligent cry," which, failing to interpret itself aright, assumes in time the character of "a fashionable cant," "And then finally succeeds that which is the lowest degradation to which anything which might be an intelligent opinion can be reduced—the affectation which pretends to be in horror at anything like dogmatism, and repeats without meaning, the praises of undogmatic preaching."

After a generous treatment to this kind of preaching—preaching devoid of a doctrinal groundwork—the people are coming into a truer understanding of their inner needs and are learning the distinction between doctrine as a theory and doctrine as "a law of life and an inspiration of life." Indeed, they are coming to realize that a distinction was made where none really existed—a distinction between doctrinal and practical. They are beginning to understand that the great doctrines of Christianity "are the most practical truths in the world—as practical as business principles

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or any facts of science. They may be preached in an unpractical way—served out as dry, bony abstractions or speculations," which have no direct bearing upon life and conduct. And I think this has been at the bottom of this clamor for "practical" preaching. The great doctrinal principles of our holy faith have been announced in the form of lectures, learned disquisitions, rather than imparted as the living, quivering truth.

Touching this point, a recent statement by Dr. Clifford, the noted veteran of the English pulpit, is highly significant: "I question," says Dr. Clifford, "whether present day preaching is sufficiently devoted to the building up of clear and strong conceptions of the contents of the revelation of God in Christ. I sometimes think that the emphasis is so exclusively on the practical and experiential as to fail to give that satisfaction to the intellect which Christianity is calculated to give and intended to give. It is meant for the whole of man, and consequently ought to be theologically satisfying as well as experientially satisfying."

To a close observer it must, however, be apparent that in this country a change of attitude is taking place on this question of expository preaching. Our leading theological schools are giving renewed emphasis to its value and importance, and not a few of our younger men especially are turning to the Scriptures themselves as a basis for pulpit work; I mean in this expository sense. Many of our men are being profoundly influenced by the fact that the great outstanding preachers of the day, the ones who are attracting and holding the multitudes, are with few exceptions Biblical preachers and interpreters. Dr. G. Campbell Morgan in England, and Dr. Jowett on this side are typical leaders in this direction.

To be sure, these men have extraordinary gifts, and it may be objected that ordinary preachers cannot preach as they do; but then neither have we their gifts in other lines of pulpit address. All the more reason why we should have a solid basis for our less gifted efforts. The Bible provides that basis. No man of average talent need despair of rendering large and permanent service through his preaching if he will let the Bible speak through him. Here is a challenge upon our best powers of mind and heart; here is a mine of inexhaustible material for years of fresh and helpful pulpit ministry.

Up in the north country last spring I heard of a young minister who, after a year of preaching, called on a seasoned veteran for advice as to where he might find material for sermons, his seminary stock having been about exhausted. "Why not try your Bible?" suggested his friend. "My Bible," responded the young theologian innocently, "O, I've preached that

through long ago." All hail, to the fraternity of fleet-footed exegetes! What a slow lot the rest of us are anyhow!

The Preacher With One Talent

Why, my friends, the Bible is the one talented preacher's best friend. If he turns his back on that, the other friends will avail him little. Lack of eloquence, lack of originality, lack of brilliancy, are not a serious deficit if a man is thoroughly saturated with the Bible, if he works faithfully at the digging process.

Dr. Smith Baker, himself no mean expositor, has given enthusiastic testimony to the possibilities of this form of preaching. "The Word of God," he declares, "is a book of exhaustless variety. It illustrates the truth in all possible ways. We can never preach it all. The oldest preacher has only commenced to use it. God pity the preacher who, with his Bible in hand, is ever at a loss for a subject. He who reads his Bible prayerfully will find more topics crowding upon him than he can use by preaching every day in the year. It is not, however, the amount, but the variety to which we refer. For instance, take the parables of our Lord, over thirty of them. There will be no sameness or lack of freshness, but a constant suggestiveness. Take the miracles in the same way, or His Sermon on the Mount—go through with that, and it will keep any man out of sameness. Or take the epistles, a chapter as a text, and you will have hard work not to have variety in your sermons. They make men think in all directions. Take the biographies of the Bible. A man can preach for years upon Bible characters and have new illustrations all the time. Or think of the quite one hundred names which are given to Christ in the Bible, use them one at a time, as a topic, and that will give a fresh topic for quite two years. If men would cease trying to find sermons in their brain and get them out of the Bible, they would find an endless list of topics, all revolving round Christ, and an exhaustless fountain of illustrations, for natural scientists may as well think to exhaust nature as preachers think to exhaust the Bible. It is a sluggish brain and a cold heart which cannot find something new in the Bible."

Not an Easy Task

The task of expositing Scripture is by no means to be regarded as an easy one, and will not be so regarded by him who has undertaken it. Probably no other form of preaching involves so much painstaking labor. Samuel Johnson must have had a peep into some preacher's work-shop when he remarked to a friend, "No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life." We might apply the statement to our present subject and

say, "Nobody envies the expositor who makes his job an easy one." He will soon find himself in the position of a certain preacher who had a sounding-board placed at the back of his pulpit. The next Sunday morning a member of the congregation was overheard to ask his neighbor, "What do you suppose that's for?" "Why, it's to throw out the sound," was the reply. "My land!" said the first man, "if you throw out the sound, there won't be anything left of the sermon!" A loud noise with mental poise must never be confused, for it may safely be assumed that he who ponders most, least ponderous will be. Dig! Dig! Dig! is the motto of the expositor.

Method and Equipment

Now as to the expository preacher's method and equipment just a few words may be said. I can think of no better way to put this concretely than by referring to the greatest of all our expositors, Alexander Maclaren.

And for the purpose let me use the language of Dr. Joseph W. Kemp: "Dr. Maclaren preached the gospel for over forty years in Manchester. Many a preacher, both in the United States and in Britain, might write across his sermon, 'Made in Manchester.' Perhaps his sermons are more widely read in this country than those of any preacher since Spurgeon. The peculiar elements of his power are twofold: The first is his marvelous insight into the meaning of Scripture, and the second is the freshness and beauty of his illustrations. His style was faultless. The late Dr. Marcus Dod said that he was the only preacher who could afford to print every word that he uttered."

"His method of sermon preparation was unique. When asked by a young preacher how he prepared his sermons, his answer was: 'I prepare myself first, and then my sermon.' It is known that Dr. Maclaren was a prodigious reader of his Bible, and that in the original languages. It is said that daily he sat from nine to ten o'clock in the morning reading and meditating over the Scriptures, and it is no doubt due to this fact that he maintained his freshness to the end. . . . Dr. Maclaren was bound to no one method of delivery. His great sermon, preached in Edinburgh in 1901, on 'Evangelical Mysticism' was read, but his rule was to trust to the inspiration of the gathering to give him the language with which to clothe his thoughts."

The Synthetic Plan

Several factors stand out in this description as suggesting the key to this method of preaching.

First, the reading of Scripture. A passage or book should be read and re-read several

times, if possible at a single sitting, before an attempt is made to form a sermon upon it. No help or commentary should be consulted until after such reading. The student who can read the original languages has a great advantage. Let the content of the text impress its chief meaning and form upon the mind by repeated reading and quiet meditation.

Second, a sympathetic, receptive attitude toward that which is read. The purpose in preparing for the sermon is not primarily that of textual or historical criticism, but to discover the great truths and principles embodied in Scripture and find their right application to human life and conduct. The student must yield himself to the mastery of the truth before he can translate it into terms of a real message. I think this is all important. The book of God must first speak to us before we can speak its truth effectively to others.

Then follows the textual study. As far as possible, the passage in hand will be scrutinized from all angles, lexically, grammatically, contextually, historically, and analogically. All available helps will be sought and suggestive thoughts jotted down and arranged. Every advantage of scientific Biblical research will be welcomed as an aid in the preparation. And yet the wise expositor will carefully avoid all erudite display, concealing his elaborate method under a style that is free from any suggestion of pedantry or ostentation. A subtle temptation lurks just here. The one supreme object and end of the sermon must ever be kept in mind—to reach the heart and conscience of the hearer and lead him through the presentation of the truth into fellowship with God.

In conclusion let me suggest five advantages that go with expository preaching:

1. It gives authority to the preacher's message. His utterance is based upon the one great authoritative book whose standard is supreme.
2. It enriches the mind and heart of the preacher, and adds incalculable treasure to his spiritual store-house.
3. It familiarizes the people with the word of God, and develops in them a taste for Bible study.
4. It enables the preacher to deal frankly with the sins and faults that beset his people without the appearance of direct design. God's Word speaks for him.
5. It insures a proportionate presentation of truth and gives to the people the whole counsel of God.

What a solemn responsibility is ours who handle God's sacred truth! May we henceforth more than ever give diligence to present ourselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth!

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A Week-End With "Billy" Sunday

By Rev. L. W. Gosnell

THE writer is a native of Baltimore and had been watching the progress of the Sunday campaign as reported in the Baltimore papers. It was a great pleasure to see the work personally, although for only a day or two, at the close of the fifth week of its progress. The writer's impressions may be interesting, especially since he had the privilege of talking with life-long friends who had been in all the services.

One who attends Mr. Sunday's meetings for the first time is struck by the novel preliminary services. There are delegations from various business houses and fraternal organizations, and as these are called for by Mr. Rodeheaver, they request their favorite hymns, give their yells, and sometimes enliven the proceedings with selections by brass bands. Many presents—flowers, candy, wearing apparel, money—are sent to the platform by these delegations. Some of the selections sung during the preliminary service are hardly classical and the writer remembers a chorus like this:

"Don't you know, don't you know
What a fellow ought to do,
When he has a little family
Depending upon him so?
He should try to be a man,
And to do the best he can
For Molly and the baby, don't you know."

We wondered whether after such preliminaries the audience of 20,000 people could be got ready for a serious message. But Mr. Rodeheaver is a past master in handling the crowd, and by a trombone solo or a verse from some old hymn, he never failed to solemnize the audience before Mr. Sunday spoke. And what shall we say of Mr. Sunday?

Mr. Sunday as a Preacher

First of all, he is unique. His gestures, for example, were learned in no school, but on the baseball field, and it took but little imagination to see him pitching "curves" while delivering his sermons. It would be as difficult to eliminate some other things as to eliminate his gestures and still retain the man. His greatest foes are those who try to imitate him.

He is a remarkable preacher. His sermons are good, considered merely as sermons. They show a wide range of interests; indeed we feel it must be said of Mr. Sunday as it was said of D. L. Moody, that he is a great "human." There is a carefulness of statement indicating the student's habit of mind. So good are Mr. Sunday's sermons that they may possibly become a snare by directing attention to themselves.

Mr. Sunday's appeal is to the reason and

will rather than to the emotions. Yet the writer came away from every service with a burning heart. One of the most faithful attendants at the meeting was a certain minister noted for his learning. He is a fleshy man, with a cold eye, and is commonly supposed to have no heart; yet as Mr. Sunday preached, the tears would suffuse his eyes and roll down his cheeks.

There can be no doubt as to Mr. Sunday's motive. He seeks to save the lost. All the machinery works to that end. After all, the popular preliminary service is not for the entertainment of Mr. Sunday or his helpers; rather it is for the man of the street with whom a point of contact must be found. Mr. Sunday appealed to the various delegations, as units, to come to Christ. The voice of Mr. Rodeheaver would be heard in the after-meeting quietly urging members of the choir to decide. Mr. Sunday had a remarkable hearing in the drawing-rooms of Baltimore's most exclusive aristocracy, but he did not content himself with entertaining them; like all others, they were exhorted to "hit the trail." In the light of the motive the value of even the lines about "Molly and the baby" becomes more evident.

Mr. Sunday's Consecration

Mr. Sunday's consecration is manifest. The writer heard hardly a comment while in Baltimore on the financial side of the campaign. There had been much criticism, but it had died away. People were saying rather, "Why, this man is hurrying himself to his grave. He is not working for money." Even his rest-day is full of service. After the meeting on the Lord's day of which we are writing, he hurried over to Washington on Monday morning to address the Methodist Conference, and then was off to Annapolis to speak to the naval cadets. The writer was privileged to greet Mr. Sunday after one service in the private room where he was being rubbed down. As he looked upon the form stretched upon the bed, he could think of only that verse of Scripture which speaks of presenting our bodies "a living sacrifice."

The writer talked with many life-long friends and former parishioners—the best people he knows. Their testimony was uniform that Baltimore had never had such a spiritual opportunity as was opened by the Sunday campaign.

One friend, for years a missionary in India, a man of deep spirituality, spoke of Mr. Sunday as a man evidently baptized with the Holy Ghost. He told how a young society woman of his acquaintance had been transformed; in-

stead of the dance, the theater and cards, she was now absorbed in the Bible and Mr. Sunday's sermons.

The Business World Interested

A banker told how his business associates were all talking of things religious. One of his customers, a formal Christian, had been changed into an ardent supporter of Mr. Sunday by the conversion of his son. The boy had returned from college an infidel, but was truly converted at the tabernacle, and his infidelity took wings. The father said he had already decided to contribute \$500 to the offering for Mr. Sunday. Is there not a suggestion here as to the connection between a vital ministry and church finances?

A leading business man, identified with every good work, expressed the opinion that Baltimore would never be the same after the campaign.

There seemed to be but one mind as to Mr. Sunday's work among the 200 ministers of the Baltimore Conference of the M. E. Church, which was then in session in Washington, D. C. It was evident to them, however, that Mr. Sunday could only begin the work which was to be done. But what an unspeakable blessing to have had the fallow ground broken up so that it had become easy to do personal work!

A Methodist Layman's Testimony

The testimony of a leading Methodist layman, Mr. John T. Stone, president of the

Maryland Casualty Union, may fitly close this article. He says:

"In picturesqueness of language, in intense realism of thought and expression, in complete adaptation of his ministry to the time in which he lives and the people to whom he speaks, in what we sometimes call his eccentricities and peculiarities, in his unmistakable sincerity, his burning zeal, his unquenchable earnestness, he forces upon my mind every time I hear him and see him, the conviction that he is truly God's messenger to a world that needs God's message. As I move day by day among unconverted men I am profoundly impressed with the fact that they are thinking and talking among themselves and with men who have always been interested in spiritual things, upon this supreme question of their own personal relationship to God and to His Son, Jesus Christ, as they have never thought and talked before. The subject of personal religion is now as natural to introduce and as easy to discuss as the weather, politics, investments, the European war, music, art, literature, or any other of the subjects which engage the attention of men and women. Whatever may be their education, their social position, their prominence or obscurity, and regardless of any other extraneous circumstance, as never before, men and women of all classes in Baltimore seem to realize that they are just men and women in the sight of God, who is no respecter of persons, and who now calls them everywhere, regardless of circumstances and conditions, to repent and turn to Him."

"BILLY" SUNDAY AND MAJOR COLE

It is said that some years ago "Billy" Sunday wrote a letter to the late Major Cole, the evangelist, addressing it,

"To the Man of God,

"Adrian,

"Michigan."

When that letter reached Adrian there was neither delay nor hesitation in its delivery. Within an hour it was in Major Cole's hands. Adrian knew that "a man of God" dwelt in their midst.

The Mysticism of St. John

(Suggested by the Hulsean Lecture)

By William Olney, London, England

Yes, blessed Saviour, mysticism thrills
E'en in Thy Name, Thou art th' incarnate Word,
A mystic Voice in depths of being heard,
Though uttered in no sound nor syllables.
Thy Nature, too, how mystic,—Man and God,
Meeting within one person; both in Thee
Weakness of man, and might of Deity,
Tired with a walk, yet bearing Mankind's load.
How mystical Thy teaching let them say
Who tested trustingly Thy grace to change
Guilt to blood-bought forgiveness; bonds to strange
Experience of freedom: night to day!
The Holy Ghost is mystic in Himself
And work; creating new life in the soul;
Bringing the carnal part under control;
Drawing the thought above from earthly pelf.
Mystic, Christ's service too, when the record
Is given to the world, by lips of faith,
Of what both Book and sweet experience saith,
The unction which empowers is from the Lord.
Mystic the fellowship, of priceless worth,
Of the believer with his Lord below,
Communion which the World can never know,
A taste of Heaven given to saints on earth!
Saint John! for all thy mystic teaching be
Worship and praise to God eternally.

Prophecy and the Lord's Return

L. W. Gosnell

WILL THE ANTICHRIST BE A JEW?

By Rev. W. J. Erdman, D. D.

A number of professed teachers of prophecy affirm that the Antichrist will be a Jew.

This belief is based on a mistranslation of the following passage: "Neither shall he regard the God of his fathers" (Dan. 11:37, A. V.); but "God" is "gods" in the Hebrew, the LXX and R. V.

Also the phrase "nor the desire of women" is said to refer to the alleged desire of Jewish women to become the mother of the Messiah, but the text and context wholly forbid such explanation, for they speak of false gods altogether.

"Desire" should be "delight," and the note in the Hebrew lexicon reads as follows: "The delight of women." This must be understood, as the context shows, of some idol especially worshiped by the Syrian women such as Astarte or Anaitis. It may be added that the prophet Jeremiah in denouncing the idolatry "in the cities of Judah and in the streets of Jerusalem" speaks of the women who knead the dough to make cakes to the queen of heaven, and also of "the men which knew their wives burned incense unto other gods" and specially to "the queen of heaven." (See Jer. 7:17, 18; 44:1-30).

And Ezekiel when shown the "abominations by the gate of the Lord's house beheld the "women weeping for Tammuz," a god worshiped in Babylon and the neighboring countries (Ezek. 8:14).

Lastly, it would indeed be a strange inconsistency to close the career of Gentile government, which was predicted to continue all through the "times of the Gentiles," with a Jew as the emperor of the world and "the man of sin."

Surely not upon the passage in Daniel can certain theories of prediction be built. One of them would make the "two horned beast" the "man of sin," demanding divine worship—and so a Jew. But it is the imperial secular power whether in Babylon or Egypt or Rome, that would be a god, and "the two-horned beast" is the prophet and promoter of such worship and the worker of miracles to sustain the claims of the world power, the final beast (Dan. chaps. 2, 3; 7; Rev. chap. 13).

SIMPLE STUDIES IN PROPHECY

II. The Plan of the Ages

The story of God's redemptive dealings with

man is distributed over several ages or dispensations. Dr. Scofield defines a dispensation as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." The testings have been various but the result has been always the same, viz., the demonstration that man is not able to preserve his integrity nor to recover it when lost, and that he must come to absolute dependence upon God. In the outline of the various ages, which follows, it is to be observed that each dispensation ends in failure by man and judgment from God.

1. The Edenic Dispensation: The Age of Innocence

A fair test was given in Eden, but man fell. He was driven from the garden and the cherubim placed at the gate.

2. The Antediluvian Dispensation: The Age of Conscience.

No outward law was given before the flood, and it was shown that innate goodness is not enough for the recovery of man. Man had the knowledge of good and evil as a basis for right moral judgment, yet the earth became corrupt and filled with violence. During this period we find man attempting to get along without God and to satisfy himself through the various artifices of commerce, the arts and sciences and the building of cities—which things flourished in the line of Cain (Gen. 4:17-24). Finally, the "sons of God" came in unto the "daughters of men" and children were born to them, these being the mighty men of old, the men of renown (Gen. 6:1-4); many believe these "sons of God" were fallen angels since the expression "sons of God," in the Old Testament, always refers to angels, good or bad. At any rate, as a result of the accumulated wickedness of men under the trial of conscience, "the flood came and took them all away."

3. The Noachian Dispensation: The Age of Authority

Eight persons came forth from the ark into the new, cleansed earth. In their persons man was given the rights of government, which he still possesses, (Gen. 9:1-6). But at the end of this period of great privileges and opportunities, we see the tower of Babel reaching towards heaven. As we understand, this was the first attempt at a world federation, in defiance of God. As a result, the tongues of men were confused, and the nations dispersed over the face of the earth.

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4. The Patriarchal Dispensation: The Age of Promise

Next we see God choosing out of the scattered nations one family; this family is to be blessed and become ultimately a blessing for all the world. To Abraham and his seed is given the promise (Gen. 12, etc.), and we see the patriarchs dwelling in tents as pilgrims and strangers. It is to be carefully noted that while a part of the covenant was conditional and was made void because of the people's unfaithfulness, yet another part was unconditional and depends for its fulfilment on the faithfulness of God rather than the fidelity of man. During the patriarchal dispensation, we find the descendants of Abraham degenerating; they come to bondage in Egypt and are even unwilling to follow Moses out into freedom. After their deliverance they show by their longing for the fleshpots of Egypt how short they come of their high calling.

5. The Jewish Dispensation: The Age of Law

The law was given amid the thunders of Sinai and the people presumptuously said, "All this will we do" (Exod. 19). But, alas! they broke the law and for forty years wandered in the wilderness. Even when they had entered the land of Canaan, idolatry waxed strong until the people were sent into captivity—first Israel, then Judah. A feeble remnant returned to the land, but when the King came they crucified Him. Finally the Romans came and destroyed their city, Jerusalem, and the people were scattered in a dispersion which lasts unto this day.

6. The Christian Dispensation: The Age of Grace

The blood of Christ, shed by men in their wickedness, covers this age and God deals with us in grace. Instead of requiring righteousness of sinners He rather bestows it freely. More than that, we who are now clothed with the righteousness of the Saviour are finally to be caught up to be spiritual rulers of the age to come, inhabiting the heavenly places instead of Satan who is "the god of this age." "He that believeth" shall have all the blessings of salvation. We should think that all would fall down and worship the Saviour, but there is only a "little flock" whose hearts the Lord has opened, and "not many mighty, not many noble are called." Those who receive Christ will have a glorious destiny but evil men will grow "worse and worse." Such passages as Luke 18:8; Revelation 3:15, 16; Luke 17:26, 30, show us the conditions which will obtain in the world and the professing church when Christ returns. This age of grace will be closed, we understand, by the coming of the Lord for His

saints. This will be followed by the tribulation of Matthew 24:21, 22, during which the apostasy of a Christ-rejecting world comes to a head in the elevation of Antichrist to a place of supremacy.

7. The Millennial Dispensation: The Age of Peace

This dispensation is ushered in by the appearing of Christ in glory (Matt. 24:20, 30; 25:31-46). During this age Christ will reign over Israel, restored and converted, and also over the Gentiles, who will then be submissive to His sway. It will be the time of general conversion, Satan will be bound and the glory of the Lord will fill the earth. The church will reign with Christ over a redeemed creation, in which the wilderness and the solitary place shall be made glad and the desert shall blossom as the rose. But will man be perfect even then? True, Israel will have the law written on their hearts and shall be "all holy," yet when Satan comes up from the abyss at the end of the "thousand years" he will be able to gather Gog and Magog—peoples who had yielded only "feigned obedience"—and these will go up against the camp of the saints and the beloved city. At the close of this age of blessing we see fire coming down from God out of heaven and devouring these rebels and we have final proof of the failure of man apart from the grace of God (Rev. 20:7-10).

But at last will appear the new heaven and the new earth, wherein dwelleth righteousness. Then will dawn "the dispensation of the fullness of the times," the age of perfection. So, as Dr. G. Campbell Morgan points out, while in every age there has been human failure, there has been divine progress leading up to that happy time when God shall be "all in all."

HAVE WE FORGOT?

"The King went forth a kingdom to obtain,
With promise to His own to come again;
The long, long years have passed, the years of
pain;

And yet He cometh not—
Have we forgot?

* * *

"He asked us for Himself to wait and long,
To turn our faces from the worldly throng
Upward to Him, to whom our lives belong.

And yet He hasteneth not—
Have we forgot?

"And thus the days pass by; we joy and sing,
We take His gifts—yet little to Him bring,
And speak no word of bringing back the King;

And so He cometh not—
We have forgot.

—Henry W. Frost.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

EPISTLE TO THE EPHESIANS

Lesson 3

An Explanatory Parenthesis

Chapter 3

At the beginning of this chapter, Paul is about to exhort the church in a practical application of the doctrine he had expounded. Indeed, he has gotten as far as, "For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles," when the divine impulse leads him to digress. This digression, covering the remainder of the chapter, is an explanation of the special ministry given him for the Gentiles (vv. 2-4). This ministry was a "mystery" unrevealed in the Old Testament, for the reference to the "prophets" in verse 5 means the New Testament prophets, particularly Paul himself. That the apostle is not referring merely to the gospel of salvation is clear because that was no "mystery" (Rom. 9:24-33; 10:19-21). What he is referring to is (v. 6), "that the Gentiles should be fellow-heirs, and fellow-members of the body," i. e., the body of Christ, the church, of which he has been speaking. This unique "body" was a mystery "hid in God" from the beginning of the world (v. 9), whose revelation at this time was for the purpose stated in verse 10. That verse shows the church to be "the lesson-book for the angels." They had seen God's ways in creation, and at the deluge, and in Israel, but here is something that not even the Scriptures had hinted at, that was never promised in the Old Testament, something kept entirely secret between the Father and the Son.

Prayer for Strength

Some conception of the nature and greatness of this truth thus revealed, may be gathered from the prayer that follows. As that in chapter 1 was for spiritual enlightenment, this is for spiritual strength. "We have this treasure in earthen vessels," the apostle says in another place, and earthen vessels break easily and are unable to stand too great a strain. To contain such a truth, we need the aid of the Holy Spirit, hence the language of verses 16-19. As Kelly puts it, "The prayer in chapter 1 was for a deep and real apprehension of their standing before God; here, it is rather for practical, inward power, by the Holy Ghost. In a word, it is here a question of actual state, of the affections having Christ within, of being rooted and grounded in love, that they might be thoroughly able (for so it means), to lay hold of that which is indeed

measureless. The apostle does not say what it is of which they are to lay hold, for verse 18 has no ending. It brings you into infinity. It can be nothing else, indeed, than the grandeur of that 'mystery' of the believer's oneness with Jesus Christ. All things are for the glory of the Son, and the saints in Him are to have the very highest place with Him over all."

Hence the ascription (vv. 20, 21). In this, He does not say above all that we can ask or think, but all that we do ask or think. We can ask more than we do ask, because of "the power that worketh in us," i. e., power of God. In chapter 1, we saw the power of God working for us; here, we see it working in us. There, it raised us from the dead; here, it gives us entrance into His love and fullness. No wonder the apostle exclaims, "Unto Him be glory!"

Questions

1. What is the literary character of chapter 3?
2. What is the nature of this digression?
3. What is meant by the "mystery"?
4. What is the subject of this prayer in comparison with that in chapter 1?
5. What added thought have we here concerning the divine power in relation to the believer?

Lesson 4

The Christian's Walk Chapters 4:1-5: 21

At 4:1 the apostle returns to the exhortation and practical application on which he had started at 3:1. The Ephesian Christians had been called with a holy calling (vocation), and now they were to "walk worthy" of it. "Walk" occurs five times in our lesson, giving completeness to it.

1. Walk in Unity (4:1-16)

The unity referred to is that which has been made among Christians by the baptism of the Holy Spirit into Christ (vv. 3-6). It is not anything they are to make for themselves, or which they can make, but something they are to endeavor to "keep." The way to keep it is expressed in verse 2. The occasion for the exhortation is suggested in verse 7 and the following, which recall the strife in the Corinthian church about spiritual gifts, only there the stress was laid on the gifts, while here it bears on the persons who receive the gifts, or rather who themselves are gifts to the church (vv. 8-11). These apostles, prophets, evangelists, pastors and teachers are given for "the perfect-

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ing of the saints," their increase in the knowledge of Christ, and the latter in turn are to engage in ministering for the building up of the whole body (see the Revised Version). This is to continue till the body of Christ is complete, i. e., "till we all come . . . a perfect (full grown) man" (v. 13). This "man" does not mean any individual man, but the "man" referred to in chapter 2:15, the "man" composed of the personal Christ as the Head, and the members of the church as His body. We Christians are all to "grow up into him in all things, which is the head, even Christ" (v. 15). Each member of the body has a part to perform in its development (v. 16).

2. Walk in Purity (4:17-5:2)

"Not as other Gentiles walk," in vanity, ignorance of God, lasciviousness (vv. 17-19), falsehood, anger, theft, idleness, corrupt speech, etc. (vv. 25-31). These things are to be "put off," or in other words, "the old man," i. e., our old fallen and corrupt nature is to be put off at the same time that "the new man," i. e., the new nature in Christ Jesus, is to be "put on." This means as we have seen in Galatians 5:16-25, that there should be an actual, experimental living of Christ in us, and by us, every day. But this is only to be obtained through the renewing of the spirit of our mind (v. 23). That is, the Holy Spirit must renew us day by day with strength to accomplish it (3:16-19).

3. Walk in Love (5:2)

This section really begins at 4:31, 32. Walking in love is being kind and tender-hearted to one another in Christ, which graces show themselves in the absence of bitterness and wrath, anger, clamor and evil-speaking. Christ Himself is an example, and His work for us the motive of this love.

4. Walk in Light (v. 8)

This section probably begins at verse 3 and runs to verse 14. The darkness, which is the absence of light, is shown in the sins of fornication, uncleanness, covetousness, filthiness, foolish talking, and the like, with which we are to have no fellowship, but rather to reprove (v. 11). This very reproof is light (v. 13).

5. Walk in Wisdom (vv. 15-21)

"Not as fools, but as wise, redeeming the time," or "buying up the opportunities" as it might be rendered. The wisdom spoken of is "understanding what the will of the Lord is" (v. 17), which can only be ours as we are "filled with the Spirit" (v. 18). When we are thus filled with the Spirit, our fellowship with one another in Christ, is one of joy, gratitude, loving submission (vv. 19-21).

Questions

1. What is the title of this lesson?
2. What suggests it in the text?
3. In how many ways is the Christian's walk outlined?

4. What is the nature of the unity in which they are to walk?
5. How may this unity be kept?
6. What gifts are here referred to?
7. For what purpose are they bestowed?
8. How long is this work to proceed?
9. What is meant by "man" in verse 13?
10. What is meant by the "old man," and the "new man" in verses 22 and 24?
11. How can we put on the new man?
12. What is the result of being "filled with the Spirit"?

Lesson 5

Application to the Three Classes of the Social Order

Chapters 5:22-6:24

In the last lesson Paul spoke of the Christian's "walk" in general terms, but now applies the thought particularly (a) to wives and husbands (5:22-33); (b) children and parents (6:1-4); (c) servants and masters (vv. 5-9), summing up the whole in verses 10-18. The epistle concludes with a brief reference to his personal affairs (vv. 19-22), and a benediction (vv. 23-24).

Speaking of the application to the three classes of the social order, it is noticeable that the apostle begins with the duties of the inferior or subjected party in each case: an arrangement not accidental, as may be judged by comparing Colossians 3:18-4:1, as well as 1 Peter 2:18, and the subsequent verses. As another suggests, "one reason for this may be that the duties of submission and obedience are so incomparably important to all the interests of human life." Furthermore, all these duties are here seen in special connection with the believer's standing in Christ.

In the instance of wives and husbands, we are not to suppose that there is anything derogatory to the former in their submission, "since subordination and order are the great characteristics of God's workmanship." Christ is equal to God, and yet as the Son He is submissive to the Father. Is that derogatory to Him? Of course, the reference here is to the saved woman, and one who so appreciates her stand in Christ as to feel the fitness of things resulting therefrom.—Bishop W. R. Nicholson. Moreover, as the same spiritual teacher says, husbands are not directed to command, but to love their wives. The right to command is implied, but not enforced. The husband's love, on the other hand, includes every attention to his wife, the reposing of his confidence in her, and the enjoyment with her of their oneness in Christ. Under these reciprocal conditions, submission is likely to be a delight. Verses 30 and 31 of this section are quoted from Genesis 2:23, 24, which suggests a beautiful type of the church as the bride as well as the body of Christ (2 Cor. 11:2, 3).

In the instance of children and parents, ob-

serve that the former are addressed as though they were present in the church assemblies where this letter was read, and expected to give their personal attention to it, to understand it, and obey its teachings the same as their adult associates. Observe, too, that they were saved children, and able to appreciate their obligation to obey their parents because with them they were "in the Lord." One such inspired declaration as this is an all-sufficient answer to much of that newer pedagogy in our Sunday-schools which leaves the supernatural almost out of account.

Children need the Word of God as much as their parents do, and if it be given to them clear and simple, the Holy Ghost is able to illuminate it to their understandings and apply it to their hearts. They who are substituting something else in its place in our Sunday-schools are assuming a responsibility from which the wise may well shrink. Observe finally, in this connection, that fathers are not to be unduly severe with their children, but to temper and qualify their government as becometh them that are in the Lord.

In the instance of servants and masters, the former are to be understood as slaves, but not necessarily of an inferior race. They may have been captives taken in war, and in many respects the equal of their masters, and yet they were to be obedient, "as unto Christ." They were in Him just as their masters were, but

this would not alter the relation they bore to them, for Galatians 3:28 has reference to salvation in Christ, and does not contravene the established relations of life. But there are obligations for the Christian masters also (v. 9).

In the previous lesson we dwelt on the Christian's walk, but now we come, in the summing up of the article, to the Christian's warfare (5:10-18). "The Scofield Bible" divides these verses thus: The warrior's power (v. 10); the warrior's armor (v. 11); the warrior's foes (vv. 12-17), and the warrior's resource (v. 18).

Questions

1. What three classes of the social order are named?
2. Why presumably, does the apostle begin with the duty of the subjected party first?
3. Show that there is nothing derogatory in the subjection of a wife to her husband.
4. Under what conditions is such submission likely to be a delight?
5. What inferences are to be drawn from the address to "children," (6:1)?
6. What caution does this suggest to Sunday-school teachers?
7. Have you looked up the reference to Galatians 3:28?
8. To what does that passage refer?
9. What new idea about the Christian is suggested in the summing up of the epistle?
10. Analyze verses 10-18.

THY NAME IN VAIN

By Albert Allen Ketchum

Oh, Jesus, Saviour, Thou dost know
The mocks, and jeers, that ever flow
From idle lips and tongues of guile;
That even Satan, drunk and vile,
Must cringe and shrink beneath the same
That tempt to mar and scar Thy name.

The taunts, the laughs, the vulgar jeers,
Are hard to bear for Christian ears.
The name of God rings true for us,
And he who dare disgrace it thus
Cares nothing for his Saviour's love
And less for his own soul above.

Blest Jesus, Saviour of our past,
How long, O Saviour, shall this last?
Must we stand by and hear the curse,
With but a prayer for him who durst
Take Thy fond name and make it naught
To satisfy some ribald thought?

We would but do Thy blest desire,
And so we damp our burning ire;
And with our heads bowed low in prayer
Salvation ask for them that dare
Unthinking take Thy name in vain,
And for themselves create a stain.

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Sunday-School Department

Exposition of the International Lessons

By James M. Gray

June 11

Whitsuntide Lesson

1 Corinthians 2

Golden Text.—“For the Spirit searcheth all things, yea, the deep things of God.”—1 Corinthians 2:10.

This week the lesson committee once more leaves the beaten track of the Acts and takes us out into another book. We are given a choice between a temperance lesson in Paul's epistle to the Galatians, or this on the Holy Spirit in his first epistle to the Corinthians. Because it is the season of the ecclesiastical year, called Whitsuntide, when many churches are commemorating the descent of the Holy Spirit at Pentecost, we have chosen the latter, as in our judgment the more appropriate, to comment upon. The subject also is one of the most important for a Christian to consider and none too often dwelt upon.

I. The Occasion for Paul's Writing on the Subject to the Church at Corinth may be stated thus: He had founded this church in the course of his second missionary journey (Acts 18), but subsequently false teachers had found their way into the flock and sowed strife and contention among them (1 Cor. 1:10-13). He is meeting the situation in this letter, which he wrote probably from Ephesus on his third journey. He tells them that they had been carried away by a false estimate of their human teachers, and also by a false estimate of intellectualism or human wisdom. It is this second point that he is dwelling on in the present lesson, showing from the example of his own preaching among them that there was a higher wisdom to be drawn upon than that from any earthly source (2:1-5).

In these verses note that, while Paul had excellency both of speech and wisdom, for he was a cultivated man, yet he was not putting that to the fore in his effort to uplift and save these Corinthians. (1) What he dwelt upon was the life, and especially the death of Jesus Christ, in whose death there was atonement for sin. (2) So far as he himself was considered, his ministry among them is described in verses 3 and 4 down to the word wisdom in verse 4 (Cf. also Acts 18:1-17). But so far as real results were concerned, they came through the power of the Holy Spirit, who worked mightily in Him (last clause of v. 4). His ambition was that their new life might rest on

something stronger than mere human wisdom (v. 5).

II. The Nature and Source of True Wisdom (vv. 6-10). They must not suppose that, because he deprecated mere human wisdom, therefore he spake with no wisdom at all. On the contrary, his wisdom was appreciated “among them that are perfect.” Not “perfect” in the sense that all sin had been eradicated from them, but that by faith they had come into an all-round experience in Christ (v. 6). It was “the wisdom of God” as distinguished from “the wisdom of this world.” “Hidden” (v. 7) and yet revealed to them who were prepared to receive it, as we shall see later on. Its distinction from the wisdom of this world is emphasized by the awful folly and sin into which “the princes of this world” fell because of their lack of it (v. 8). The allusion here is not only to Pontius Pilate, but doubtless the Jewish sanhedrin as well, for, although the latter had the letter of the Word of God, yet they did not possess the wisdom of the Holy Spirit to interpret it, and hence rejected their Messiah and nailed Him to the Cross. It was wisdom far beyond human ken, though it concerned the human family in the highest degree (v. 9), and could only be obtained through the revelation of the Holy Spirit, acting, of course, on the Word of God (v. 10).

III. The Human Analogy (vv. 11-16). No man knew “the things,” i. e., “the thoughts” of a man except the human spirit dwelling in that man; and even so the “things” or the “thoughts” of God were known to no one except God Himself (v. 11), or him to whom He was pleased to reveal them. This, however, He had been pleased to do in the case of them that believed on Christ, for to them He had communicated His own Spirit (v. 12).

These things thus revealed to Paul, were those which he had preached in Corinth, and moreover He had preached even them, not in His own wisdom, but in the wisdom which the Holy Spirit had given him. Here is a twofold truth ever to be kept in mind by the true Sunday-school teacher. Not only must he have the true understanding of the Holy Scriptures revealed to him by the Holy Spirit, but he must possess the power of the Holy Spirit in conveying that understanding to other souls. A supernatural work by a supernatural being is the work of a Sunday-school teacher. How few, alas! seem to appreciate it.

Paul elaborates this thought in the next verse (v. 14). The "natural" man is the unsaved, unregenerated man. He can not receive "the things of the Spirit of God," because he lacks the capacity to do so. Indeed, he is such a fool in such matters as to regard them as "foolishness." He is like the famed Japanese prince, who did not believe in ice because he had never seen any.

"He that is spiritual" in verse 15, means the regenerated man, who is thus in a position to examine into God's truth and God's ways, while he himself is beyond the scrutiny of those who do not possess such means of making it. To quote another, the last verse of the lesson means that, as none but the regenerated man possesses the mind of the Lord, so none can assume a position of intellectual superiority to him in the things of God, and thus the assertion in the preceding verse is established. "The possession of the mind of Christ renders him who has it a mystery to him who has it not."

June 18

The Conversion of the Jailer

Acts 16:11-40

Golden Text.—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

I. The Demon-possessed Woman (vv. 16-18). We are back again with Paul and Silas and their companions in Philippi, where the work has continued to progress since the conversion of Lydia.

The woman mentioned in verse 16 was possessed with a demon, and belongs to the class of people known among us as fortune-tellers, clairvoyants, spiritist mediums and the like. It is not affirmed that all these are possessed by demons, though some of them doubtless are, but all are more or less linked up with the powers of darkness, whether they know it or not. This should be sufficient to warn all who profess to know and live God to have nothing to do with them. In this case the woman seems to have been a slave, though not necessarily black in color, and to have been a source of profit to her owners.

No permanent profit could have come to them if she had not sometimes told the truth, as she did in the present instance (v. 17). It is a mistake to suppose that the whole business of fortune-telling and spiritualism is a fraud. There is a basis of fact under it, for the kingdom of darkness is a reality, and Satan's demons are active and intelligent, and know more about human affairs which they are able to communicate to their human instruments, than we are aware. Be not led astray, therefore, if you sometimes hear of these people telling the truth. It was a good advertisement of Paul's

meetings in Philippi to have this wretched woman announcing who he was and what he had come to do, but though she told the truth, he would have none of it. There is such a gift as that of the discerning of Spirits (1 Cor. 12:10; 1 John 4:1). Paul possessed it, and any of us may possess it sufficiently to guard us from such pitfalls, if we give attention to the teaching of the Word of God.

II. The Angry Mob (vv. 19-24). It was revenge that started this movement, but of course a semblance of a charge must be made against the missionaries to give it momentum (vv. 20, 21). First, they were accused of being Jews, few of whom dwelt in that place, as we found in an earlier lesson. As Jewish teachers, it was said they "troubled" the city. It was a political charge, as the close of verse 21 indicates, and this was entirely a pagan or Gentile persecution Paul and Silas had to face. It was politics that stirred the people, and the magistrates to go to the great length shown in verses 22-24. In our day evangelists face lawsuits when they attack political graft, though there was nothing of that in Paul's preaching in Philippi.

III. The Imprisoned Missionaries (vv. 23-34). These verses tell their own plain and yet very wonderful story. They show real joy to be quite independent of outward circumstances (v. 25). Joy is a fruit of the Holy Spirit (Gal. 5:22). The earthquake was a divine act and contributed not only to the jailer's conversion, but to the change of mind on the part of the magistrates (v. 35), and we may believe to the future of the work of the gospel in that locality. The detention of the prisoners also, under such circumstances, was a miracle and had its effect in the same direction.

But we are most impressed with the deep conviction of sin on the jailer's part. "Saved," that is what he wanted to be. Nothing else will satisfy a soul that has been really awakened to its lost condition. It is one thing to be lost, as all men are by nature, and it is another thing to know it as few do. How did the jailer come to know it? Had he been listening to Paul's preaching before this?

And the simplicity of the way of salvation, as shown in verse 31, isn't that wonderful? That verse and John 3:16 are probably more quoted by Christian workers in seeking to win souls to Christ than any other two verses in the Bible. Remember, it is not to believe on God, practically all men do that, but on the Lord Jesus Christ. "Christ" means "the Anointed One." He who was promised in the Old Testament, and who was thus apart and endued by God for a special work on man's behalf (Acts 10:38-43). Jesus means "Saviour" (Matt. 1:2), which indicates what that special work was and is. And "Lord" means "Master," "Owner," conveying the idea that he who

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is saved does then begin to serve (Acts 9:6). "Believe," means to "commit," to give one's self away, to surrender one's will and life to the Lord Jesus Christ, to be saved by and to serve Him forever. O, have all your scholars done that? Be not satisfied with your work for them till that is accomplished by God's grace.

But what shall we make of that phrase, "and thy house"? Surely, the individuals of his family could not be saved without individual faith on their part. "And yet think what his example would mean to them! Some would go further, and say that these words point to a covenant on God's part with every head of a family that takes in all its members, and insures their ultimate salvation through faith. If unable to see that quite, yet all must admit the spiritual advantage of that household whose head is thoroughly devoted to God. In this case it resulted in having the gospel preached "to all that were in his house" (v. 32), with the result that they did believe, and were saved (v. 34).

IV. The Humbled Magistrates (vv. 35-40). Space will not permit extended comment on this division, nor is it necessary further than to say that Paul's Roman citizenship gave him rights under the law which it was very hazardous for these magistrates to have ignored (Cf. v. 37 with chap. 22:25-29). Of course, they were ignorant of this circumstance, but that was no excuse for their conduct, as a proper judicial examination would have discovered it. The event shows that sometimes it is proper and desirable for a servant of Christ to insist upon his rights under the powers that be, and even to employ those rights as a means of forwarding the cause he represents. We can afford to sacrifice our own dignity, but not that of the Lord we serve.

June 25 Review

The Lesson Committee again seems to have given us a choice between a review and a fresh lesson taken from another part of the New Testament than the Acts. But we prefer the review, and where teachers differ from us we are almost ready to say it is because they did not do their work well through the quarter. Where the lessons gripped their own interest and enthusiasm, and where they were successful in impressing either their facts or their teachings upon any fair proportion of their scholars, they ought to feel a desire to go over the ground once more when the opportunity comes thus to harrow it.

To repeat our suggestions at the close of the last quarter, we think a good plan would be to assign a lesson in advance to each member of the class, asking him or her to tell its

story in his or her own words. In that case it might be well to omit the lessons chosen outside of the Acts, and thus the better preserve the historical continuity of the various stories. These lessons might then be taken up by themselves. The teacher should be so well acquainted with the text in every case as to be prepared to supplement the stories where defective.

Another plan is for the teacher to be prepared with questions on the different lessons, being careful to frame such as shall bring to the mind again those points which were particularly impressed from week to week.

As an example the following are suggested:

1. Tell the story of Saul's conversion in your own words.
2. Tell what you know about Dorcas.
3. Tell the story of the conversion of Cornelius.
4. Tell the story of Peter's deliverance from prison.
5. Locate the two cities named Antioch.
6. What is the greatest lesson you learned from the sending forth of the first missionaries?
7. Analyze Paul's first gospel sermon, telling where it was preached.
8. Rehearse the story of Paul's experiences at Lystra.
9. Do the same for the first council at Jerusalem.
10. What great doctrine of Christianity was settled on that occasion?
11. What great truth about the Holy Spirit was illustrated in that lesson?
12. How was God's plan of the ages set forth in that lesson?
13. Tell the story of Paul's separation from Barnabas and the outcome of it so far as the furtherance of the gospel was concerned.
14. What two notable conversions are recorded in Acts 16?
15. Contrast the circumstances under which the two souls were brought to Christ.
16. What new Bible truths other than those indicated in the preceding questions have you gleaned from this quarter's lessons?
17. What has the quarter's work meant to your spiritual life and service?

July 2 Persecutions Thickening Acts 17:1-15

Golden Text.—"Him hath God exalted with His right hand to be a Prince and a Saviour,"—Acts 5:31.

I. The Work in Thessalonica (vv. 1-4). Consult your map again and trace the journey from Philippi to this great city—a city so recently in the public eye as a center of the Balkan operations in the present war.

What historical note in verse 1 leads to the belief that there was a stronger Jewish population here than in Philippi? As usual, Paul seizes on the opportunity afforded by the gatherings in the synagogue to proclaim Christ. How limited a time was granted him in which to do this? What word in verse 2 shows the general character of his discourse? What words suggest disputation, argument, dialogue? To what was the scope of their disputations limited? Did Paul go into human speculation or confine himself to the Bible?

Notice the order of his thought. First, he showed from the Old Testament that the Messiah the Jews were expecting "must needs have suffered and risen again from the dead." He proved from their own Scriptures that which they were slow to believe, and which everywhere kept them from receiving Jesus as the promised One, viz.: that He came the first time to suffer and die. They were looking for a conquering and triumphant Messiah, but had ignored the teaching, as in Isaiah 53, that He must come first in humiliation before He could come in glory.

But once having established from their Scriptures the fact that the Messiah must have died and risen again, he then shows that Jesus meets this condition. "This Jesus ***** is the Christ."

What does verse 4 suggest as to the class of persons largely composing this church, Jews or Gentiles? In what other city visited by Paul did the chief women come into prominence, though in a different way? (Cf. Acts 13:50).

II. The Persecution that Followed (vv. 5-9). The "envy" of the Jews was aroused by the offer of the gospel to the Gentiles and their acceptance of it. "Lewd fellows of the baser sort," in other words the rabble, we are still familiar with in all our cities. They are still ready to do on the slightest pretext, what they did there, "Set the city on an uproar." Jason was the host of the missionaries here as Lydia had been in Philippi.

What language in verse 6 testifies of the success of the gospel in these early days? What charge is contained in verse 7? (Cf. Acts 16:20, 21). What language in that verse indicates that the missionaries may have dwelt a good deal on the second coming of Christ to set up His kingdom? How did this judicial hearing end (v. 9)?

III. Another Stage of the Journey (vv. 10-13). Have you identified Berea on the map? What in verse 10 illustrates the courage and fidelity of these men? How are the Bereans characterized? Observe that there is a nobility of grace as well as of blood. The word translated "noble" means in the Greek, "well-born," and is identical with "eugenics" of

which we are hearing so much these days. This is a good place to say that if spiritual "eugenics" were given its proper place in the minds of the people, the physical side of the same subject would not be giving the trouble that it is.

What two features marked the nobility of these people (v. 11)? Again what class of persons are coming to the front, Jews or Gentiles? And from the social point of view what may be said of them (v. 12)? Who are the persecutors in this case, and whence came they (v. 13)?

IV. The Party Divided (vv. 14, 15). Verse 14 leaves it uncertain whether Paul (and doubtless Luke with him) went by sea or land. Some suppose the movement to have been a feint, and that the travelers really went by land, although their pursuers were led to believe otherwise. However, as with a fair wind, the sea journey to Athens was the shorter (about three days in all), the probability is they went that way.

The note in verse 15 about Silas and Timothy coming to meet Paul, is interesting as bearing on the occasion of Paul's first epistle to the Thessalonians. (Cf. 1 Thess. 3:1-8).

The thought of many is that Timothy did not meet Paul in Athens, but a little later in Corinth (Acts 18:1-6). Then it was he brought to Paul the report of how the young church was progressing, whereupon he wrote them the letter as indicated above.

In teaching this lesson a good point to focus on is the words of verse 12, "Many of them believed." "Believed," as another says, "the word is little; the thing is great—life from the dead. By this one step they passed from the state of condemnation to one of peace with God. The moment before they were without Christ, and therefore without hope in the world; the moment after they were in Christ and heirs of eternal life. If one should ask, how could interests so vast turn on a point so small? The answer is that all decisive turnings are made on points. It is on sharp points that great magnitudes can best be turned. People speak vaguely about the poles of the globe; these poles are mathematical points, yet how huge is the mass that spins round upon them from age to age!"

Urge your unsaved scholars to believe, that is, commit themselves unto the Lord Jesus Christ to be saved at once.

Luther tells us of the devil appearing to him in a dream, and bringing before him the long roll of his sins, and when he recited them, Luther said—"Now write at the bottom, 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.'" Great sins, little sins, sins of deed and thought—all washed away!

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Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

June 11

Sowing and Reaping

Galatians 6:1-10

"If a man be overtaken in a fault" (v. 1). It is possible "to be surprised into committing sin." The storm of temptation may fall suddenly upon life's sea and our boat be in danger of capsizing before we have adjusted our moral stroke to meet the opposition. Men who fall into sin need to be helped out of sin. Wrecked ships are lifted from the rocks. Even the fragments of broken vases are put together. The strongest effort for reclaiming should be made with human souls.

"In the spirit of meekness considering thyself" (v. 1). Let the moral surgeon be made tender by the question, "What if I were the injured one?" Let the man pulling his brother from the ditch be rendered meek by the question, "What if I had been born into this man's cradle and surrounded by his home life?" Many look with scorn on the folly of others who with half a chance would have been equally foolish.

"Bear ye one another's burdens" (v. 2). The Bible contains three laws concerning burdens. "Cast thy burden on the Lord," is the divine command concerning our burden of sin and guilt, care and anxiety. "Bear ye one another's burdens" is the law of Christ for brotherly helpfulness. Jesus is ever sharing human life. "Every man shall bear his own burden" is the law of necessity, covering the results of our judgments and decisions concerning both our capacities and our efforts.

"If a man think himself . . . he deceiveth himself" (v. 3). False estimates as to personal ability deceive none but the person making them. Neighbors and friends are not deceived, and surely God is not. Men generally preserve a quiet countenance until the boaster goes by, and then smile. The world is apt to accept a man at his own valuation when he enters her markets, but if he be without true values he will soon be flung on "the bargain counter."

"Let each man prove his own work" (v. 4). Every man should be the sharpest critic of his own conduct and work. The masters of literature are not those who have sent their careless productions to the press but who have written and re-written many times until they have reached their own standards. A holy use of the imagination is to picture the form of life and character we would have in the coming years, while a true use of the will is to work to reach such ideals.

"Let him that is taught in the word

communicate" (v. 6). Certainly, since all true living involves reciprocity. If the preacher furnishes the people with truth which they would not have time to search out from the Word of God, then the people in turn should furnish the preacher with the bounties of physical life which he is not permitted to work for while he is searching for truth. The effort on both sides should be generous. If a minister persisted in giving his congregation the minimum of spiritual truth that would involve retaining his pulpit he would be termed a shirker. What shall be said of the congregation which makes its salary the minimum at which a minister's services may be retained. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" was an expression of God's care for the oxen that dragged the threshing instrument over the sheaves. The ox was entitled to a share of what his labor had produced. Christian civilization seems better than other civilizations. The work of the missionary and minister deserves proper recognition.

"Be not deceived; God is not mocked" (v. 7). We live in an honest universe. Gravitation, electricity, planetary movement, the order of the seasons and perpetuation of life types, are all according to law. We can know results of heat and cold because ever the same. We can plan for harvests because each seed produces "after its kind." The universe is under one management. What is true of the physical is true of the spiritual. We reap as we sow. The very first lie uttered in God's world was that men could sin and not meet the results. Satan said to our first parents "Ye shall not surely die."

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill the future's atmosphere
With sunshine or with shade."

"The tissues of the life to be
We weave with colors all our own,
And in the field of destiny,
We reap as we have sown."

—Whittier.

June 18

The Philippian Jailer

Acts 16:16-40

"As we were going to the place of prayer" (v. 16). Men who are regular in their habits of prayer and worship seem to find abundant opportunity to help their fellowmen. Peter and John were going into the temple at the hour of prayer when they were called to heal

the lame man, Paul and Silas "going to the place of prayer" were confronted with the needs of a demented girl. Striving for nearness to God always brings contact with the needs of men.

"Having a spirit of divination" (v. 16). Certain forms of mental disturbance were in ancient days attributed to demoniacal possession and should be still. Jesus endorsed this view as did also his apostles. To declare otherwise is to affirm that our Lord was either ignorant of the mental conditions of those he healed or that he pandered to human prejudice and played the part of a charlatan. Some modern psychologists have theories of "double consciousness" which do away with thought of demoniacal possession. But does not "double consciousness" imply "dual personality"? We are dwelling in evil times in which worldly scholarship would eliminate the personal element from the background of evil. In our age Satan like a skilled general is ambushing humanity by striving to conceal his existence.

"These men are servants of the most high God" (v. 17). Evil spirits are wiser than wicked men. The demons in the man called "legion" recognized Jesus Christ and protested against his judgment upon them "before the time." The "demons believe and tremble," while wicked men walk without dread toward a coming judgment. If Jesus Christ were to walk through the wards of our modern asylums for the insane, there would probably be an outcry of recognition from the demons controlling many who are insane. If believers accepted the Word of God concerning demoniacal possession and exercised a larger faith, cures for mental diseases might be more frequent. The name of Jesus is still one of healing power.

"But when her master saw that the hope of their gain was gone" (v. 19). The attitude of the world toward spiritual and moral reform is always the financial one. When the citizens of Gadara saw the man who had been a howling maniac "sitting at the feet of Jesus clothed and in his right mind," they had no enthusiasm in the matter. The demons had entered the swine. Pork had gone down, so it mattered nothing that humanity had gone up. Reform against idolatry was opposed in Ephesus, because it interfered with the sale of silver shrines. "Great is Diana of the Ephesians" was the opposing cry. "Great is booze," "Great is personal liberty," and with whispered utterance "Great is graft," when moral reforms are pushed.

"The multitude rose up together against them" (v. 22). The battle against good and evil has waged for centuries, and will continue until the defeat of Satan's hosts and the consignment of evil to its eternal prison house.

Christian hope must center on the final victory over Satan and his angels described in Revelation 12: 7-17 and Revelation 20: 1-10. These Scriptures are real pictures of the future.

"But about midnight Paul and Silas were praying" (v. 25). The battle against evil will not cease so long as God has power and men have faith. When Christians sing under trial God's earthquake of deliverance is near.

"There was a great earthquake . . . everyone's bands were loosed" (v. 26). God times the shivering of the earth to human need for discipline or deliverance. Doubtless many doors swung open because with separating walls the bars fell in a very natural way. But an earthquake does not move the lever of stocks or loosen the manacles from the arms and legs of prisoners. The wills of men bring about marked results in dealing with matter. The will of God has a sphere of activity in controlling the world. Bible problems are made easier by remembering this.

"And the jailer . . . drew his sword and was about to kill himself" (v. 27). Suicide by a sane man is the act of a coward who tries to escape from life by a back door rather than face consequences of living.

"Believe on the Lord Jesus Christ and thou shalt be saved" (v. 31). This is the answer to the greatest question any man can ask. Every wise man asks it. To know Christ, to trust Christ, to enter into friendship with Him is salvation. Questions of church membership and morality will have easy settlement when we simply believe on Jesus.

"And thy house" (v. 31). These are wonderful words of promise. A man's faith is a channel of blessing for his family. God's promises are to believers and their children. The curse of sin falls on wrong doers "unto the third and fourth generation." Then the family line either dies out through sin, or there is return to the line of righteousness. God extends mercy "unto thousands of generations of them that love him and keep his commandments." Your faith is affecting the destiny of your posterity.

June 25

Great Truths Reviewed Quarterly Review

1. The conversion of Saul, the persecutor to Paul, the missionary, is one of the great proofs of the truth of the gospel. Bauer, the great German critic, viewed the conversion of Saul and the career of Paul as a sublime evidence of the truth of the resurrection. Some reason must be given for the change that came to this man's life causing a complete reversal of his beliefs and activities. No bet-

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ter reason can be thought of than that which he gives himself. He was confronted on his way to Damascus by the risen Christ, and was commissioned by that Christ to be the apostle to the Gentiles.

2. The conversion of Saul took place at a time so near to the crucifixion and resurrection of Jesus as to leave no room for the assumption that he simply became infatuated with the mythical traditions that had grown up around the memory of Jesus Christ. The time between the resurrection of Christ and the conversion of Saul was all too short for the production and establishment of myths and traditions. All historical critics, however radical, admit the Pauline authorship of at least four books of the New Testament—Galatians, Romans, First and Second Corinthians. It is fair to assume that these were written before his death. This took place, however, before the destruction of Jerusalem, and therefore prior to the year 70 A. D. Many of the years after Paul's conversion are definitely accounted for. In Galatians he speaks of visiting Jerusalem after a sojourn in Arabia. Following missionary effort he asserts, "After the space of fourteen years I went up to Jerusalem." Here we have seventeen years of Paul's missionary life accounted for. His conversion to Christ must have taken place within the space of but few years after the crucifixion. Joseph Cook, in speaking of the shortness of the time, was accustomed to say that in the case of Paul's conversion, "The blades of the chronological shears cut so close as not to leave a fig leaf to cover the intellectual shame of the man who would try to discredit the fact of our Lord's resurrection."

3. The miracles and signs wrought by Jesus were continued by his apostles as credentials of the gospel they proclaimed. Only thus could it be demonstrated that the Christ who had lived and blessed men was reigning as Prince and Saviour in the heavenly world and shedding forth His power for human redemption. The signs and miracles of the apostles were like those of Jesus, "restorative of the divine order." Sickness, dementia and all forms of disease are contrary to God's scheme of order for the world. Gospel miracles were always restorative or humanely helpful to men, thus constituting "a gospel of deeds."

4. In the apostolic period of gospel propagation everything centered in Christ. Peter preached Jesus and repentance to the Jews at Pentecost. Paul confronted the Gentiles with "Jesus and the resurrection." The records of conversion were expressed by the phrase "turned unto the Lord." Christian perseverance meant "cleaving unto the Lord." There was unity of believers so long as Christ Himself was the center of thought. Division has come by putting a larger emphasis upon modes

of confession, manner of service, and methods of government than upon Christ Himself.

5. Peter's experience in the home of Cornelius gives the lesson for all time that Christ saves those who trust Him, without the help of ceremonialism. The Holy Spirit fell upon the household of Cornelius while Peter spoke. The Holy Spirit thus received believers into the "Body of Christ" before any ordinance could be administered. Peter was right in administering baptism, a confessional ordinance which proclaims dependence upon Christ.

July 2

Paul at Thessalonica and Berea

Acts 17: 1-15

"Where was a synagogue of the Jews" (v. 1).

The synagogue was the expression in material form of a religious ideal—the ideal of fellowship in worship. The modern schoolhouse is the expression in material form of the educational idea of America—the ideal of common opportunities for education. The local church building of any community is the material form of a Christian ideal for unity in worship and Christian effort.

"Paul, as his custom was, went in unto them" (v. 2).

Paul followed the example of his Master by maintaining habits of worship. It is said of Jesus that "as his custom was he went into the synagogue on the Sabbath." The truly religious man seeks the sanctuary on the Sabbath day. People who love God gather with those who love Him for praise and prayer. God is to be found amid scenes of nature and flowers and trees tell of His goodness and glory. The lesson is however most fully learned by those who find God also in the sanctuary.

"And for three Sabbaths reasoned with them from the Scriptures" (v. 2). Paul's

method of gospel preaching embraced a solid use of sound reasoning. He presented the great facts of the Scriptures and based arguments upon these. The pulpit still demands the reasoner. Unbelief is to be challenged by fact. Human need is to be fairly and fully met by description of divine provision.

"And some of them were persuaded" (v. 4).

A universal triumph of the gospel is not promised for this gospel age. In the parable of the sower the whole field is sowed, but only a part yields a true harvest. "Tares and wheat" are to "grow together" until the end of the gospel age. Paul had the ambition to "save some." In no part of the world has the gospel resulted in saving every person of a community and maintaining Christian conditions. In this age God is "gathering out a people for his name." The kingdom age of universal righteousness will be introduced by the coming of the King.

"The Jews being moved with jealousy took

unto them certain vile fellows of the Rabble" (v. 5). Strange combinations are produced when unspiritual men oppose the things of God. Pilate and Herod were made friends through the trial and condemnation of Jesus. The respectable Jews of Thessalonica became friendly with the rabble in order to oppose Paul and his company. Temperance reform has witnessed opposition by a group of ballot holders in which were mingled "bishops and brewers, ministers and maltsters, Sunday-school superintendents and saloonists," all united for a day in assaulting the rights of mankind.

"These that have turned the world upside down are come hither" (v. 6). Organized opposition to the gospel is the world's testimony to its power. That the world is now wrongside up and needs turning is the great truth that needs realization. The physical is too much on top these days. Bergson, the philosopher, has shrewdly pointed out that our great triumphs in modern life are mostly the extension of the powers of the physical: "Through telescope and microscope the capacity of the eye is enlarged. Through the telephone the ear is enhanced in power. Telegraphy gives us longer reach of the arm in

writing, while our improved guns and cannon enable us to hit our enemies at greater distance. Steam and electricity give us modes of travel that discount the 'seven league boots' of fable." All this seems the extension of the physical. A larger emphasis is needed in our loyalty to truth and goodness and love to God and humanity.

"Now these were more noble than those in Thessalonica" (v. 11). Wherein consisted the nobility of the Berean people? "They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." True nobility demands open mindedness toward professedly new truth, and then careful mindedness by testing the claims of professed new truth by examining the accredited sources of truth, the Holy Scriptures. True nobility of mind also asserts the right of private judgment. The word of Paul was not accepted on the ground of his apostolicity. The Holy Scriptures were made the basis of accrediting, while decisions were reached without the aid of priest or bishop. God speaks to the individual soul. The Bible is a book for the people. Congregations have a right to test the messages of the minister by their own searching of the Word of God.

Sunday-School Problems

By E. O. Sellers

CONTRIBUTING FACTORS IN GOOD TEACHING

Instruction given to inattentive pupils is worse than wasted for it confirms the evil habits of discourtesy, disrespect and vacuous thinking.

Nothing equals the great Bible themes to awaken the inner life and enliven the thinking powers of the soul; hence the necessity for the utmost care that everything should yield itself as an aid to the teaching process.

1. Order. First remove everything likely to distract, for since attention is both voluntary and involuntary, the pupil is always giving attention to something. The teacher who is compelled to shout in order to drown the confusion of other classes has a poor chance of securing attention. Hence the need of separate rooms. Comfortable seats, good air, good light, are all important in maintaining order and helping the pupil voluntarily to give attention to the lesson. The distribution of literature during the teaching and the taking up of collections should be prohibited. The teacher is entitled to that period without interruption. A visitor in a certain school counted five interruptions in twenty-five minutes. No wonder a picture of disgust and inattention was seen in the faces of the scholars.

2. Variety. Attention is dependent upon interest, which, in turn, is instinctive. A pupil gives attention to that which interests him most. This of course varies with the different stages of his development. What will interest at one time makes no appeal at another, which raises the question of graded lessons and graded instruction. There can be no question as to the correctness of the idea of graded lessons, but this does not mean that we should teach "extra-biblical" material so-called, including ethics, history or biography, as a substitute for the Bible which is the very Word of God. Such material may be used by way of illustration and application. Sociologic, civic or even missionary and temperance study is not Bible study, and to substitute them for it even in the adult classes is to be untrue to the fundamental aim of the Bible or Sunday-school. A Sunday-school is a Bible school for the purpose of studying the Word of God, and ethics and morals only in the light of that Word. The Sunday-school teacher is aiming to save souls and build them up in Christ, and the inspired Scriptures alone are the instrument which God puts into his hands to do that work.

These secondary questions of the application of the truths and ethics of the gospel to

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the life of the community must be studied, and there is great need of making that study a vital part of life's experience. The agency, however, that is best adapted whereby to work out that experience is to instill into each individual consciousness the ideas of the gospel. Therefore the experience is secondary, the Word is primary. But to maintain variety the teacher must be willing frequently to change his plan, using first one method and then another. The teacher who holds attention, abounds in change and surprise, appeals to curiosity, but constantly maintains his single aim which is to elucidate and apply the Word of God. Nor is the Bible lesson a mere peg upon which to hang as many exhortations, precepts and morals as it will carry.

3. Quality of Teaching. Simply to maintain interest is not sufficient. A teacher can hold a crowd of boys by telling a good story of any kind but that would not necessarily be teaching. But if he gives something "worth while" in every lesson there will be created a healthful expectancy on the pupil's part that will make for interest of the highest type. To do this there must be alertness, vivacity and life, both in his manner and method. He who never looks squarely into his pupil's eyes will rarely teach, for it is only thus he can appreciate the thought and interest and come to know the pupil's view point.

4. The Pupil's Preparation. This will depend upon several things, his home surroundings, his play life, and his general environment. Teaching is not one-sided, and it is a

travesty to listen to some teachers who do all the talking and thinking, leaving absolutely nothing for the pupil to do. The result in this case is that the pupil learns absolutely nothing and is forming a vicious, vacuous habit of doing no thinking at all, forgetting, if ever he knew, that Christianity is a life, not a system of moral precepts.

The pupil must co-operate in the teaching process. As he comes to be controlled more by reason and less by instinct, he will yield voluntary attention through conscious effort, with the resultant effect upon his character.

5. Special Days. Just as it is wise to have our national holidays to commemorate the outstanding facts of our history and to teach their significance to young and old, so the Sunday-school should take advantage of Christmas, Easter, Children's Day, Rally Day and some others. But care should be exercised lest in the multiplicity of these days, such as Mother's Sunday, Tuberculosis Sunday, Peace Sunday, and so on, we do not crowd out the study of the Word. Most of these subjects can be emphasized and have pedagogical value without minimizing or setting aside Bible study.

The work of preparation in getting ready the necessary exercises whereby to observe these special days has great value, in that it gives a large number of pupils definite tasks. They also serve to hold before the school and the community the Sunday-school as a force and power.

AN EPISTLE TO BIBLE-SCHOOL TEACHERS

(An adaptation of the thirteenth chapter of 1 Corinthians)

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

And though I have the gift of teaching, and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist in an open sea.

And though I have read all Sunday-school literature, and attend Sunday-school conventions and institutes and summer schools, and am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth me nothing.

The soul-winning teacher, the character-building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not him-

self; is not puffed up with intellectual pride.

Such a teacher does not behave himself unseemly between Sundays, seeketh not his own comfort, is not easily provoked.

Beareth all things, believeth all things, hopeth all things.

The soul-winning teacher never faileth; but whether there be prophecies of redemption through intellect, they shall fail; whether there be theories of salvation through morality, they shall cease; whether there be destructive Biblical criticism, it shall vanish away.

When the soul-winning teacher was a child he spake as a child, he understood as a child. In teaching children he must consider the nature of the child. Nor can he forget that when he became a man he put away childish things. In teaching men, therefore, he must teach Christ in a manly way.

And now abideth Knowledge, Method, Evangelism, these three; but the greatest of these is Evangelism.—Joseph Clark.

Practical and Perplexing Questions

Answered by the Editors

CHRISTIANITY AND BUDDHISM

Question: Has the Christian any more assurance in his belief than the Buddhist has in his?

Is not religion subject to birth; i. e., if we Christians had been reared Buddhists would we not vouch for Buddhism as we now do for Christianity?

Answer: Whether the Christian has any more assurance in his belief than the Buddhist has in his, depends upon the individual Christian or Buddhist in each case and the particular amount of assurance he has. No doubt if we had been reared Buddhists we would have vouched for Buddhism until we learned better.

But it is not a question of that for which we vouch or the assurance we have in vouching for it. It is a question of the truth. The Buddhist knows no personal God. He knows nothing of the nature and consequences of sin. He knows nothing of a personal Saviour or salvation. He knows nothing of a future life of hope, and holiness, and glory. And what has the Buddhist's ignorance of these things cost him in this life, and what will it cost him forever?

Do you not see that the more assurance he has of his faith the worse off he is? And does not this impress us with our duty to send the knowledge of Christ to Him?

THE WEDDING GARMENT

Question: Please explain Matthew 22:11 about the wedding garment.

Answer: In a practical everyday sense it applies to a man who is trusting for salvation in his own righteousness instead of the righteousness of Christ (2 Cor. 5:21). Dispensationally doubtless it belongs to the end of the age, or to the marriage supper of the Lamb, but more than this we can not say. It is easier to raise difficulties about its interpretation than to solve them, but for the sake of any who are specially interested we quote the following extract from the commentary of Jamieson, Faussett and Brown, which will be found interesting and helpful:

"The language here is drawn from Zephaniah 1:7, 8: 'Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the

king's children, and all such as are clothed with strange apparel.'

"The custom in the East of presenting festival garments (see Gen. 45:22; 2 Kings 5:22), even though not clearly proved, is certainly presupposed here. It undoubtedly means something which they bring not of their own—for how could they have any such dress who were gathered in from the highways indiscriminately?—but which they receive as their appropriate dress. And what can that be but what is meant by 'putting on the Lord Jesus,' as 'The Lord our Righteousness?' (see Psalm 45:13, 14).

"Nor could such language be strange to those in whose ears had so long resounded those words of prophetic joy: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.'" (Isa. 41:10).

BRIEF MENTION

D. K. F., Lark, N. D.: We think Daniel 12:2 refers to a resurrection of the body.

J. M., Sulphide, Ont.: We agree with you that there will be no sorrow in heaven.

Mrs. M. M. C., San Rafael, Cal.: In Matthew 10:23 we believe Jesus is referring to His second coming.

J. W. B., Marion Center, Pa.: Of course God has such foreknowledge as you name. You need no Scripture references for that; common sense is enough.

J. A. G., Sarnia, Ont.: The doctrine you speak of sounds like the teaching of Russellism or "Millennial Dawn," and we agree with you that it is utterly unscriptural and farcical.

T. J. G., Huntley, Minn.: We think it is not wrong or unscriptural to carry life insurance. The two companies you name have good reputations, especially the last of the two.

J. H., Ottawa: We agree with you that Christ bore the sin of the whole world. But while the whole world is in that sense redeemed, only those are saved who accept the Redeemer by faith.

C. G. D., Bismarck, N. Dak.: We do not quite understand your question, but if you mean, can a man accumulate a large fortune and still be a Christian, we would answer, yes.

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G. B. B., Hot Springs, Ark.: In our opinion the sounding of the trumpets in Revelation 8 refers to the period of the tribulation at the end of this age. The "woman" in chapter 12 is Israel, and the "Man-child" Christ, who a little later in the chapter, seems to be identified with the church which is His "body."

Mrs. L. J. C., Shellsburg, Ia.: Your questions on Matthew 25 were answered to the best of our ability in the July (1915) issue, p. 691. We think Matthew 22:11 refers in the last analysis to the marriage supper of the Lamb. A fuller reference to it will be found in this issue, or a later one, under the head of "The Wedding Garment."

H. C. H., Vancouver, B. C.: We do not think Revelation 3:5 implies that a name once in the book of life may be blotted out, because it would be inconsistent with the rest of the New Testament on that subject. If we understand your second question, we do not think dispensational truth has any bearing on names in the book of life different from the rest of the truth in the Bible.

F. L. E., Elvaston, Ill.: It is hard to believe that Paul deliberately refused to follow the Holy Spirit in the instance you name, and yet his action is difficult to explain. To quote "The Christian Workers Commentary," p. 356: "Shall we say that the warnings of the Holy Spirit were not in the nature of a command but a testing? Verses 11-13 of chapter 11 suggest this." We never before heard the idea you name that "God let him go and suffer to redeem the times he made others suffer." It does not commend itself to us.

S. R. S., Austin, Minn.: We answer your inquiries as follows:

1. A deeper, fuller work of the Holy Spirit.
2. He who is described in Romans 7 had not yet come into the blessing of Romans 8.
3. Yes.
4. Mary was the offspring of David doubtless in the line of Nathan, her mother's name is not given.
5. Christ had the same power before His resurrection but did not use it in the same way.
6. This question is not understood

C. R., Kempton, Ind.: Your inquiry about the "Sons of God," and "Angels of God" touches a matter that has been referred to in these columns several times. We therefore suggest that for further information you obtain a book by Dr. Gray entitled, "Great Epochs of Sacred History," paper copies of which, at the rate of fifteen cents, are obtainable through your bookseller, or by addressing the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago.

See Chapter IV whose subject is "When the Flood Came and Swept Them All Away," especially the note on page 86.

M. M. M., Burbank, Cal.: 1 Timothy 5:10 is to be taken literally. It was an oriental custom, (where sandals instead of shoes were used) for a host to wash the feet of his guests. He either did it himself or caused a servant to do it. The widows referred to were those who "lodged strangers," i. e., entertained saints on their journeys, and performed the usual act of hospitality toward them.

In John 13 Christ was acting as host to His disciples in washing their feet, and taught His disciples to show the same humility and kindness to one another. In western lands this custom never obtained, but there are other ways of our showing the same spirit of humility and kindness.

Mrs. A. M. C., Baltimore, Md.: The unsaved man is not divine, but human. Nor can it be said either that the saved man is divine, although by grace and through faith in Christ he becomes partaker of the divine nature (2 Pet. 1:4). "The spirit of man" in 1 Cor. 2:3 means the human spirit which every man possesses. As our fathers used the words "divinity" and "deity" there was no difference in their meaning and both applied to God. But latterly Unitarians, New Thought advocates and others have come to speak unscripturally of the divinity of man, and as a protest against it, and to differentiate the nature of man from the nature of God not only in degree, but in kind, the more orthodox have come to speak of the latter as the "Deity" which is a stronger word, coined from the Latin, "Deus."

I. H. G., Jamaica, Vt.: Dean Burgon's work entitled, "The Revision Revised," will give you the light you wish. There is also a similar but equally valuable work for its size called, "Remarks on the Revised Version," by B. W. Newton. Both of these are English publications, but it is possible you may find them in your public library.

As to the Scriptures you mention for public reading, we see no objection to them, but on the contrary strong reasons why they should be read in regular order.

It is true that one can hardly be said to understand the Bible in any large way until he is familiar with what are called its dispensations. The Scofield Reference Bible is a great help in apprehending them. However, you are right in saying that some teachers of dispensational truth strain the Scriptures a good deal to make them fit their theories. We think this is true in the remark you quote about the Lord's prayer.

For Sermon and Scrap Book

THE HOLY SPIRIT DOES THIS

The Holy Spirit unctionizes the preached Word. Luke 24:48 and 49; Acts 1:8, 4:31b; 1 Cor. 2:1-4.

The Holy Spirit confirms the written Word. Eph. 6:17; Heb. 4:12.

The Holy Spirit reveals the living Word. John 15:26 and 27; 16:14-15; 1 Cor. 12:3.

The Holy Spirit glorifies the Father especially in this age. John 16:7-11.

—Henry F. W. Uffeln.

THE PRAYERS OF CHRIST

1. How Different from Ours!

No confession of sin. That topic was a blank to Him. No need of forgiveness.

2. How Real His Prayers!

For strength. How often it is said, "He looked up to heaven," "Father, I thank thee"! There was no acting, no feigning, in His devotions. He really prayed, and was really answered. Prayer was no luxury, no self-indulgence.

3. How Continual His Prayers!

He was ever withdrawing Himself from human sight and contact. Do we not need like withdrawals, and more of them!—Vaughan.

THE BELIEVERS CALLING

Believers are called—

1. To the fellowship of Jesus Christ (1 Cor. 1:9).
2. To be saints (1 Cor. 1:2; Rom. 1:7).
3. To peace (1 Cor. 7:15; Col. 3:15).
4. To liberty (Gal. 5:13).
5. To glory and virtue (2 Pet. 1:3).
6. To God's kingdom and glory (1 Thess. 2:12).
7. To holiness (1 Thess. 4:7).
8. To God's marvelous light (1 Pet. 2:9).
9. To suffering (1 Pet. 2:20, 21).
10. To love as brethren (1 Pet. 3:8, 9).
11. To eternal glory (1 Pet. 5:10).
12. To eternal life (1 Tim. 6:12).

—Jane Spencer, in "The Christian."

THE HOLY SPIRIT—THE PROMISE OF THE FATHER; CHRIST'S PARTING MESSAGE

Acts 1:4-8

I. What the Promise Implies.

1. Outpouring of the spirit of prophecy. Joel 2:28-29. Fulfilled. Acts 2:16. Heritage of all Christians.

2. Outpouring of the spirit of supplication. Zech. 12:10. Awakening, conviction. Revival begins here.
3. Outpouring of spirit of refreshing. Isa. 44:3-5. The joy of new-born souls.
4. Baptism of refining fire. Matt. 3:11. Consuming selfishness, revenge, etc.
5. Endowment of divine power. Luke 24:49.
6. The promise is to all Christians. Acts 2:38, 39.

II. Conditions of Receiving the Promise.

1. Soul hunger—Confess need. Matt. 5:6.
2. Entire surrender. 1 Cor. 3:16; Rom. 12:1.
3. Patient, persistent waiting. Acts 1:4-14; 4:31; Luke 11:10-13.
4. Claim the promise by faith. Mark 11:24.

III. Result of Receiving the Promise.

1. Souls won for the Lord—Barnabas. Acts 11:24.
2. Strength and grace for the Lord's work. Acts 4:33.
3. Rivers of blessing. John 7:37-39.

—Rev. Frank A. Miller.

THE QUICKENING OF THE HOLY SPIRIT

Suppose we saw an army sitting down before a granite fortress, and we ask him how it is to be battered down. They point to a cannon ball. But there is no power in that! What harm can it do? They say, no, but look at the cannon. Well, but there is no power in that. It is a machine and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrows pick it up. Get this powerless powder and ball and put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that cannon ball a thunderbolt! So it is with our church machinery of the present day. We have our instruments for pulling down the strongholds; but oh, for the baptism of fire!—Arthur.

For outline and illustrations appropriate for Children's Day, see pages 785 and 786.

THE COMFORTER

O Holy Dove, on wings divine,
In all Thy tender might descend;
In these dark hearts irradiant shine;
With saving light our way attend.

Reveal to us our lone estate
Apart from Thy blest presence here;
Deliver us from sin's dead weight;
In all Thy quick'ning grace appear.

Spirit divine, through all the days
Direct our steps; and with us dwell,
Into all truth and wisdom's ways
Guide Thou, and all our fears dispel.

In trouble's day as sorrows come,
Blest Comforter, Thy voice be heard,
And when in sorest grief we're dumb,
Oh, breathe within the healing word.

O take these faulty lives so frail,
And 'neath the glow of Thy pure sway,
May we in faith's stern fight prevail,
Through us Thy gracious pow'r display.
Frank H. Humby, in "The Christian."

HOW TO SKETCH YOURSELF

A Suggestion to Young People

Who has not beheld the youthful artist, pencil in hand, sketching mother or father, brother or sister; the favorite dog, donkey, or pony; the school-teacher, letter-carrier, tramp or other local celebrity; the pet canary, the humble cat, or the darling doll. What smiles have been evoked at the awkward attempts and comical contortions produced, what words of encouragement uttered at the sign of the least stroke of genius!

Do you know that you can sketch yourself? How can that be done, you exclaim? Well, begin by drawing a very rough outline of yourself; then take your true "Inquire within upon everything"—The Bible—and inquire within concerning you. Thus you will get—

Your photograph, as seen in the album of God's Word. In answer to the question, "What Is Man?" (Job 7: 17) God tells us about you—

1. Head—Isa. 1.
2. Mind—Rom. 8.
3. Eyes—Acts 28.
4. Ears—Matt. 13.
5. Mouth—Rom. 3.
6. Lips—Rom. 3.
7. Heart—Jer. 17.
8. Feet—Rom. 3.

Write out the texts opposite head, heart, feet, etc., then take a steady look at your full-length photo, without any flattery. Then if you have not already become "a new creature"

(2 Cor. 5: 17) by faith in the Saviour, at once "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31).

MY LEADER

A Sermonette

A guide-post is one thing, a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a text-book, but how infinitely more delightful it is to acquire it from a competent teacher. It is the vital human presence which tells. It is the living fellowship which takes the length out of the long road, and fills it with inspiring interest from end to end.

And in the unknown way of life we have a comforting Presence. We have the help of the guide-post, which is our conscience. We have the counsel of the guide-book, which is the Bible. But we have something better than both—we have the Lord of the road who erected the guide-post; we have the all-wise Counsellor who inspired the guide-book. The good Lord does not guide us by maxims or rules. He gives us Himself. "He leadeth me." "I will never leave thee nor forsake thee." "The Lord is thy keeper."

And so this is the wonderful prospect for the unknown journey of the new year—the communion of the Holy Spirit. His companionship is not conditioned by the nature of the road. He will not desert me when the way becomes rough and difficult. Nay, He reserves His choicest inspirations for the sternest parts of the road. He has songs for the night. He has cordials for the oppressive day. He has everything that heart can wish or need! "He leadeth me." I will trust, and not be afraid.—J. H. Jowett, D. D.

STUDY TO KNOW

"If any man will do His will, he shall know of the doctrine."—John 7: 17.

I believe that the neglect of the prayerful study of the Word of God is the chief cause of the ignorance concerning God's will that prevails so largely amongst us. If you want to know His will, search His Word. The teacher in the school does not take the place of the books; the work of the teacher is to interpret the books. This is God's book for you, and the Spirit is your teacher. But if you are so foolish as to live without habitual study of His Word, the Holy Spirit never will or can fully reveal to you what the Lord's will for you is.—Charles Inwood.

The man who lives in God knows no life except the life of God.—Phillips Brooks.

THE BOYHOOD OF RUSKIN

When Ruskin was twelve years of age his mother had taken him six times through the Bible. He says: "Truly, though I have picked up the elements of a little further knowledge, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters in the Bible I count very confidently the most precious and on the whole the one essential part of my education. Peace, obedience, faith and the habit of fixed attention were the great boons of my early life."

A SPIRIT-LEVEL TO LIVE BY

A little boy saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board, and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight, and no guesswork about them."—Selected.

SHE FOUND A REAL RESPONSE

A little girl was playing with her doll while her mother was writing. After a while she called the child and took her on her lap. The little one said, "I am so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote?"

"Yes, mamma; but I got tired of loving Dolly."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why, mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back."

"While we were yet sinners, Christ died for us," and "we love God because He first loved us." It is the love of God for us that awakens and feeds our love for Him.—"Lutheran Observer."

THE COURSE OF HABIT

A certain tyrant sent for one of his subjects and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home, and make me a chain of such length." He went home; it occupied him several months; and he had no wages all the time he was making it. Then he brought it to the monarch, and he said, "Go, and make it twice as long." He brought it up again; and the monarch said, "Go and make it twice as long." He brought it up again; and the monarch said, "Go, and make it longer still." Each time he brought it, there was nothing but the command to make it longer still; and when he brought it up at last, the monarch said, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain, and he says, "Go, and make it still longer." Next Sabbath morning, you will open that shop of yours, and put another link on; next Sabbath you will lie drunk, and put on another link; next Monday you will do a dishonest action, and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him and bind him hand and foot, and cast him in a furnace of fire." "For the wages of sin is death."—Spurgeon.

THE MINISTER AND THE SUNDAY-SCHOOL

The minister's relation to the Sunday-school should be:

1. **A Theorizer.** He should have proper ideas about the school that are of practical value, and be fitted to train up leaders for the work.

2. **A Sympathizer.** One who is familiar with actual conditions and concerned about remedying them, seeing things as others do.

3. **A Supervisor.** As the head of religious education in the church he should be the principal counselor and co-operator with the superintendent, in making the school worth while.

4. **An Energizer,** investing all the vim and thought and good he can in an effort to make the school better and bigger in every way.

5. **An Evangelizer** working in and out of the school to help bring the school to the Saviour and to lead them to Christ and into church relationship.

6. **A Realizer**—in spirit, plan and life—of the Master's will, seeking intelligently and consecratedly to help the school of the church to fulfill its mission to the world.—Rev. C. O'N. Martindale.

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The Gospel in the World

In India a village school teacher's salary is thirty-two dollars a year, less than ten cents a day.

Some 2,000,000 people died last year in battle, but 33,000,000 died without Christ last year in heathen lands.

Two hundred and sixty thousand persons represent the entire force of the Protestant church in South America with its 80,000,000 population.

There are millions of black children in our southland who cannot read even a child's primer and who have never been in a church or a Sunday-school.

The Catholic and Protestant churches combined claim 175,000 adherents among the Indians of the United States and Alaska, leaving 177,000 not identified with any church.

American Christians gave for foreign missions last year \$18,000,000. That is an increase over the preceding year, but we are told that Great Britain is contributing to the war \$25,000,000 every day.

Massachusetts, Pennsylvania and New Jersey have each passed a law requiring the reading of the Bible in the public schools. The Pennsylvania law requires the reading of at least ten verses, the New Jersey law of five.

The Graves Theological Seminary of Canton, China, had an enrollment of eighty-two last year and graduated a class of fourteen. The faculty is composed of five Chinese and five foreign missionaries.

"I have never loved any one in all my life. I have always hated my neighbors and never tried to help any one." These were the words of a woman of India who heard for the first time the story of God's great love.

In Korea one of the churches was so anxious to have its leader well trained that it paid his car fare weekly to Pyeng Yang, where he was studying, and his full salary during the term of the theological seminary.

From a missionary standpoint India is probably the best occupied country and yet it is estimated that there are still a hundred millions who have never even heard the gospel—

more than the population of the United States.

Hadjin, Turkey, had a population of 15,000. Of this number only about two hundred natives are left, the others being deported to be massacred or left to starve. The property of the United Orphan and Mission Society has been destroyed.

The Christian Endeavor Society at Luxor, Egypt, has a membership which works for others. During one month they conducted meetings each Sabbath morning in nine villages, and in addition had charge of two cottage prayer meetings each week.

The Henry Sayre Osborn Press has been the means of reaching over ten thousand people a month in Guatamala with Christian literature. If the price of paper were not so high they could double their output at once and then not supply the great demand upon them.

In Fajardo, Porto Rico, is a Congregational church which can repeat in concert, for the Scripture lesson, the 19th, 23rd, 91st Psalms, the 53rd of Isaiah, the 14th of John, the 13th of First Corinthians or the 12th of Romans. They also know the first twenty verses of the 2nd of Matthew and twenty verses of the 20th of John.

The Presbyterian foreign board has just made public the news that in January the station of Elat in the Kamerun, West Africa, was requisitioned by the Germans and the industrial plant converted into an ammunition factory. The missionaries had to leave the station, but as soon as the allies were in possession they were invited to return.

Doleib Hill, in the Sudan, has a two-story house and a dozen native huts for hospital use, and a comfortable brick house for the physician's home. The people come from all the surrounding villages for treatment, but there is no doctor there, nor has there been for five years. Last year four thousand people were treated by the missionary, one man coming a hundred miles for aid.

A Korean woman walked over two hundred miles, carrying her baby on her back, to hear about Jesus. The people of her village had heard that He was in their country, so they each gave her a little rice for the journey and sent her to learn more. She finally reached

the missionaries and found Jesus as her Savior, then trudged all the way back to carry the good news to her country and her people.

The governor of Yucatan, Mexico, has opened up a thousand schools, and beginning last February, provision must be made for every child between the ages of five and fourteen, or punishment will be meted out at once. February first, also, every bar was closed with the exception of a limited number which sell beer. Yucatan is the pioneer in this regard.

At a celebration of the Lord's Supper in China a little lad of six years paid very close attention to the sermon, and finally became so distressed that he left the room in tears. An elder followed him to learn the difficulty and the boy's reply was, "I love Jesus and want to be baptised and join the church." As a result of his testimony before the congregation thirteen others confessed Christ. "A little child shall lead them."

Miss Rachel B. North, a former student, has been in charge of the hospital at Mardin, Turkey, since the removal of Dr. Thom and Dr. Andrus to Sivas where the death of Dr. Thom occurred. She writes that medicines are hard to get; provisions are high; their oil has given out, and typhus seems to be coming their way. The government has supplied them with bedding and has been asked to supply kerosene also. There is no American man at Mardin.

At a diplomatic conference with Turkish leaders concerning the cruel treatment of the Armenians, Mr. Morganthau was confronted with this question, "Why do you, a Hebrew, so strenuously interest yourself in the protection of the Christians?" His reply was, "It is true I am a Hebrew, but the United States is ninety-seven per cent Christian, and three per cent Hebrew, and I represent that country. Therefore, in my official capacity, I am ninety-seven per cent Christian and three per cent Hebrew."

A daughter of David Livingston has recently returned to London from a visit to the spot in Africa where her father's heart was buried. When he died the natives buried his heart on the bank of Lake Bangweolo and carried his body back to the coast, whence it was sent to England and buried in Westminster Abbey. Miss Livingston found the concrete monument disfigured and its bronze tablet stolen, and has made an appeal through the press of England for funds to replace them.

We have received a letter from A. W. Roffe, editor of "The Christian Workers," Toronto, Canada, for the purpose of correcting a state-

ment in our columns for May in which we said that "The San Blas Indians were living in an atmosphere of such exclusiveness that no white man may live twenty-four hours among them." Mr. Roffe says, "Miss Annie Coope is to my knowledge, laboring among the San Blas Indians, and is being very much blessed in her work."

The prison conditions in Mongolia are horrible to think of. Instead of cells they have iron-bound boxes much like a coffin with a hole in the side through which food is passed twice a day. These boxes are too short for a man of ordinary height to lie at full length and too low to sit up in, but large enough for him to crawl around a little. A prisoner never leaves this box until he dies or is released from prison, some having been incarcerated as many as twenty years.

Mr. and Mrs. A. F. Gaylord have recently received a most interesting letter from Dr. Sarah L. Hosmon, a missionary at Muscat, Arabia, who is supported by the Moody Church of Chicago.

The letter does not mention any political disturbances in that country, being simply a narration of remarkable restoration of eyesight to many persons by surgical treatment, and of some of the difficulties of such work among the Mohammedans.

The introduction of the factory system into Japan has had disastrous results both in the high degree of mortality and the lowering of the moral tone of the people. An experiment has been made in Ayabe, by a Christian Japanese, of operating his factory on Christian principles and the result is most encouraging. It is Christianizing the whole district, and the work is of such a quality that it is the only factory which is able to export its entire output direct to the United States purchasing firm without an intermediate inspection in Yokahama.

An incident in the life of Dr. Paul W. Harrison, of the Arabian Mission of the Reformed Church, shows how a missionary may live out the gospel of sacrifice which he proclaims. An Arab one day brought a child to him, suffering from a disease which required the transfusion of blood as the only cure. Dr. Harrison asked the father if he would allow a vein in his own arm to be opened in order that his blood might be transmitted to the body of the child. His refusal was instant and final. Then Dr. Harrison quietly opened a vein in his own arm and gave the blood necessary to restore the child. The father uttered his amazement by declaring that he would not have done that for a house filled with gold.

—"Missionary Review of the World."

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Notes and Suggestions

UNIVERSAL BIBLE SUNDAY

This was observed in the United States in connection with the one hundredth anniversary of the organization of the American Bible Society. During the century one hundred and fifteen millions of copies of Scripture have been issued. Churches, Sunday-schools, Young People's Societies and other Christian organizations, besides many universities, colleges and other institutions of higher learning united in these services. A very unique meeting in connection with this anniversary was the one that was held on the east steps of the Capitol at Washington, and was presided over by the vice-President of the United States.

The work of the Bible House in New York may be indicated by the following very unique information: It is said that during a recent six weeks there was paper that had been ordered and undelivered to the amount of six car-loads. In this nothing is said of the many car loads that were used. In these troublous days great difficulty is experienced in getting paper on which to print the Bible. God's Book, hated by many, is loved by more people in the world than any other one; it continues to be the "best seller."

THE NATIONAL MISSIONARY CONGRESS

This Congress, which was the culmination of many missionary meetings held in cities of the United States, was held in Washington, April 26-30. The subjects of discussion were the following: "The Advance of the Decade"; "The Added Missionary Responsibility of American Laymen Occasioned by the War"; "The Possibilities of Missionary Achievements as Illustrated by Actual Experience"; "The Present World Appeal to Christian Laymen"; "The Christ-ward Movement in the Non-Christian World"; "Practical Ways in which Laymen can best use their Property for the Extension of Christ's Kingdom"; "How May Christ More Largely Dominate all Contact of American Life with the Non-Christian World"; "Facing the Social Results of the War"; "Making America Christian"; "How Increase Laymen's Initiative and a Sense of Responsibility for the Program of the Laymen's Missionary Movement."

All these questions were discussed by speakers selected with the greatest care. President Woodrow Wilson was present at the opening session. A reception was given the delegates to the Congress in the East Room of the White House Thursday afternoon.

THE DEATH OF REV. BENJAMIN FAY MILLS, D. D.

Dr. Mills died in Grand Rapids, Mich., May 1, at the age of 58. He was born at Rahway, N. J. descending from a family remarkable for its missionary and ministerial character. He was graduated from Lake Forest University and received his degree of doctor of divinity from Iowa College. He was ordained to the ministry in Chicago in 1878.

Dr. Mills was a very remarkable man. After some years in the pastorate he entered the evangelistic field and was very successful, being considered by many the successor of Dwight L. Moody. He became somewhat liberal in his theological views and attended a peace conference at Mohonk, N. Y., and there came in contact with Dr. Edward Everett Hale, by whom he was invited to preach in Dr. Hale's church in Boston; this invitation was accepted and he preached there for some time. Then, some who thought him a great liberal leader, secured Tremont Temple, where he gave many lectures. He soon asked to denit the ministry of the Presbyterian church. He then lectured in many places chiefly in Los Angeles and Chicago.

In 1915 he expressed a desire to confer with some Presbyterian ministers in Chicago, the result being that he soon sought to re-enter the orthodox ministry. He made many addresses in and about Chicago explaining his theological wanderings, and said that the church had not come up to his views, but that he had gone back to the church's views. He was received by the unanimous vote of the Chicago Presbytery in June, 1915. In the fall and winter following he engaged in evangelistic services in different places, but very suddenly passed away, being attacked by sclerosis of the nerves. In many of the daily newspaper accounts of his death, nothing was said about his return to the evangelical faith.

HOW LONG DO PRESIDENTS LIVE?

Professor Irving Fisher of Yale University has prepared a table in which he shows that the presidents of the United States live only ninety-three per cent of their "expected" lives. This calculation, of course, omits the President and the living ex-Presidents. This table also shows that the vice-presidents live hardly as long as presidents. The presidents have usually started as men of unusual ability, but the duties of the office are so strenuous that a proper regard for hygiene is impossible.

A PRESBYTERIAN PROTEST

The following protest was presented by certain members of the Presbytery of New York against the action of that body in licensing three men to the gospel ministry at a late meeting:

"The undersigned respectfully protest against the action of the presbytery in sustaining the examination of Messrs. Chaffee, Douglass and Kastenek, and at once proceeding to licensure for the following reasons inter alia: 1. The candidates, both in written statements and verbally, refused to affirm their faith in the doctrine of the virgin birth of Christ as recorded in the Gospels of Matthew and Luke. Repeated and prolonged questioning failed to shake them in this position. Mr. Chaffee took the same agnostic position as to the raising of Lazarus and the resurrection of Christ's body. Mr. Douglas declared that the Scripture writers contradicted one another. Messrs. Chaffee and Douglass could not say whether or not they believed in such miraculous narratives of the Old Testament as the pillar of cloud and fire, the manna and the like. 2. All this made it plain that the candidates did not consider the statements of the Holy Scriptures, even on the most solemn facts of the gospel, to be sufficiently authoritative to determine their faith, but claimed the right to set them aside in deference to the judgment of 'critical scholarship.'"

With reference to the same action the Presbytery of Cincinnati passed a resolution asking the General Assembly to cut off the Presbytery of New York because of its deliberate and long continued disloyalty to the doctrinal standards of the Presbyterian church, and disobedience to the mandates of the General Assembly.

At the date of the preparation of these notes it was evident that the Presbyterian denomination was greatly agitated over the entire subject, and the action of the General Assembly which met in Atlantic City May 17, will be given in the July issue.

MISS JOANNA P. MOORE DIES

Miss Moore died at Selma, Ala., recently at the age of eighty-three. She had been for more than fifty years a Baptist missionary among the negroes, and was said to be the best known missionary worker in the southland. She edited a paper which had a paid circulation of 16,000 copies, and was the author of several books and many pamphlets. She was buried at Nashville, Tenn., the center of her activities for many years.

RELIGIOUS DESTITUTION IN LATIN AMERICA

The following is compiled from a report made by Rev. Dr. Curtis Lee of the religious conditions in Latin America as ascertained at the recent Panama Missionary Congress:

The total population is eighty millions, of which eighteen millions are white; forty-seven millions are Indian and half-breeds; fourteen millions negroes and Mexicans, and one million East Indians, Japanese, Chinese, etc.

The Argentine Republic with seven and a half million population has 75 churches with 6,000 members; Bolivia with two and a half millions has 7 churches and 87 members; Brazil with twenty-five millions has 400 churches and 46,000 members; Chile with three and a half millions has 73 churches with 4,493 members; Columbia with five millions has 5 churches with 300 members; Ecuador with one million three hundred thousand, has 3 churches with 400 members; Paraguay with one million, has 10 churches with 119 members; Uruguay with two millions, has 16 churches and 1,195 members; Peru with four millions, has 7 churches with 1,326 members; Venezuela with two millions has 5 churches with 117 members; Mexico with sixteen millions, has 261 churches with 19,513 members.

Inasmuch as the Scotch people have been charged with being heavy drinkers of distilled liquors, it is pleasing to note that the Edinburgh Presbytery of the United Free Church of Scotland, has sent to Parliament at London, an urgent petition for the attitude of the Government, treating the liquor traffic. It asks for the complete prohibition of intoxicants until the war ends.

SUNDAY-SCHOOLS AND FOREIGN MISSIONS

A meeting notable for the personnel of the participants, and world-wide in its outreach, was held in Philadelphia April 27-28, 1906, and influence, brought together for a two days conference in Philadelphia April 27-28, business men with earth-wide interests, representatives of the Foreign Mission Boards of the United Evangelical Churches of North America, and Sunday-school leaders representing 93 per cent of the Protestant Sunday schools of the world.

These men came from fourteen states, two provinces of Canada and from Africa, India and the Philippines, while European interest were represented by the President of the Foreign Sunday School Association.

The delegates to the convention were entertained at dinner by Mr. John Wanamaker at his beautiful home, "Lindenhurst." Mr. Wanamaker has been superintendent of the Sunday school of the Bethany Presbyterian Church for fifty-eight consecutive years.

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HARRY MONROE'S STORY OF BILLY SUNDAY

"The Presbyterian Banner" of May 4, spoke of the conversion of Billy Sunday one Sunday evening at the corner of State and Van Buren Streets, Chicago, when he and five other professional baseball players came along together. It quotes Mr. Monroe's story thus:

"Many stories have a sequel. So has this one. What's become of the bunch who stood on the corner with Billy Sunday when he gave his heart that night to Christ? As near as I can remember there were six of them all told. What has become of them? In the first place, all but one, aside from Sunday, are dead. Abner Dalrymple, the White Sox left fielder, is running a Great Northern train as conductor out of Minneapolis. He only, aside from Sunday, kept clear of booze. Frank Flint, catcher, and Ed Williamson, short stop, both went into the saloon business here in Chicago after they quit baseball. They died in the business. John Clarkson died a while back in Michigan. True to his prediction, Mike Kelly went to a booze-fighter's grave. Only a few years back the newspapers told of how John L. Sullivan, prize fighter and saloonkeeper, raised a purse to bury poor old Mike and keep him from going to the potter's field. Thus endeth the chapter," concluded Mr. Monroe. "Bill is still playing the game. Of the others, all save one who stood beside him that night, have gone down to oblivion. Sunday made a four-base hit. The rest struck out."

DEATH OF DR. JOSIAH STRONG

Dr. Strong was a force in the religious life of America for many years, especially in social movements. He was born in 1847; was graduated from the Western Reserve College and from Lane Theological Seminary of Cincinnati. He held several pastorates; was home missionary secretary for Ohio, Kentucky, West Va., and Western Pennsylvania; and for ten years secretary of the Evangelical Alliance of the United States. He wrote a number of books, among which the most noted was entitled "Our Country." His books were eagerly read by the younger clergymen of the generation just closing, but with decreasing interest as the years went by because of the lack of emphasis on great evangelical doctrine.

ARMENIAN RELIEF

We learn through Rev. Carl A. Montanus, 96, that the society "Hilfsbund für Christliches Liebeswerk in Orient," only fell short in its receipts the past year about \$10,000; the total receipts being about \$100,000.

The director of the society was in Constantinople in November and was given help by the German and American legations in alleviating the condition of the Armenians.

School buildings are being used as hospitals and many families are being cared for by the missionaries. Mr. Montanus claims that the government has put no hindrances in the way of the missionaries in their relief work. The close censorship prevents a full and detailed report from the field concerning the persecution of the Armenians.

THE MOODY MISSION STONED

Within the last year, according to the pastor of the Moody Church, the Moody Mission located at 604 North Clark Street, Chicago, was stoned and windows broken some forty times. Very recently the mission was stoned while a meeting was in progress, the missile barely missing the speaker. Within the last few months the large plate glass windows were taken out, and small panes put in their place, so that the loss from being broken might not be so great.

This mission is in charge of Rev. W. S. Jacoby, a former Moody Institute student, and former assistant pastor at the Moody church, and widely known as an evangelist; a man of sterling character and ability. He is one of the speakers at the Northfield Conferences this season.

MISCELLANEOUS

A new building for the Methodist Book Concern was dedicated in Chicago recently, costing \$250,000. It is located on the site of the old Fourth Presbyterian Church, corner of Superior and Rush Streets. According to a newspaper notice of the dedication service Rev. Charles P. Mains, D. D., resident publishing agent at New York, defended the right of the Book Concern to print books in keeping with modern scholarship, even though it subjected the publishers to criticism.

The Bureau of Naturalization of the United States Department of Labor is making efforts to have Sunday, July 2, next, set apart as "Citizenship Sunday." It appears that many pastors, while objecting to too many special Sundays have welcomed the idea and have promised consideration of the matter. If on such an occasion it may be shown that citizenship involves adherence to Christian principles, good would necessarily ensue.

The two hundred men of Washington, Pa., who acted as ushers during the revival services conducted by the Chapman-Alexander party have formed a union, which they claim is the first of the kind organized in the world. Officers chosen are: President, Calvin R. Allen; Secretary, J. C. Bryant. The officers also form an executive committee and will meet soon to arrange for gatherings of the union.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HENRY OSTROM IN UTAH

For years Utah has been passed by as one of the impossible fields for successful evangelistic work. In fact, when any of the great continent-wide plans are made by denominational or inter-denominational leaders, Utah is left out. These leaders stop off in the state as other tourists do and seem to forget that the Christian men and women of the state are like those of other states and need the help and inspiration just the same as in any other part of our country.

It has remained for Henry Ostrom, together with the pastors and members of the churches of Ogden, to prove that a revival is just as possible in Utah as anywhere else. A little search into the history of the churches of the state shows that no great union effort has before been attempted. Individual churches have conducted successful work, but not on a large scale.

The invitation to Mr. Ostrom was extended by the Ministerial Association of Ogden. This invitation was backed by a committee of laymen that represented quite generally the business and professional men of the community. This committee took the responsibility for the details connected with the meetings. One of the main features that attracted the attention of the city was the building of a special tabernacle for the meeting.

For about a month before the meetings the churches united in special union prayer-meetings. There was a class of about seventy-five that met following these meetings for special instructions in personal work. There were also many group prayer-meetings in homes in different parts of the city. There were large numbers of people all over the country that were enlisted in prayer by letter. That these efforts and prayers brought results is shown by some of the outstanding facts of the undertaking. The meetings were held March 2-April 2, inclusive.

Mr. Ostrom's preaching was carried on with unusual power. He used the affirmative and

constructive method. His rebukes of sin were plain and severe. He attacked no special form of belief, but always exalted Jesus as Savior and Master. As a result, every day many came to Christ, and timid, cowardly Christians found their church letters and agreed to unite with one of the local churches. At one meeting sixty-five young people declared themselves willing to preach or become missionaries if it was God's will.

There were several hundred persons took Christian vows. The church membership of the city will be increased at least twenty per cent as a result of these meetings.

To assist in the conserving of the results of the meeting and carrying on an aggressive united work, a committee of one hundred laymen has been organized and is already at work. It is outlining a plan of campaign for the enlisting of the laymen of the city in definite forms of church and community work.

A great work of God has been done. No attacks were made except on sin.

All bills connected with the meetings are paid, and a generous offering for Mr. Ostrom was turned over to him. There are no apologies to be made, no excuses to offer, no sore to heal. Mr. Ostrom has left the city, but the revival continues, as the church members are taking up their part of the work in their own churches.—From a member of the Committee of One Hundred.

Wilson A. Pugsley writes, "I had a victory at Potsdam, N. Y., and Gowanda, N. Y."

Kendall and Grenfell conducted meetings at Cambridge, Neb., the latter part of April.

C. C. McEachren has been chosen president of the Christian Workers League, at Spokane, Wash.

The Morning Star Mission, Joliet, Ill., sends us a report of the last quarter. P. H. McCarthy is superintendent.

E. M. Anderson held a union campaign in St. Paul for five weeks. There were many conversions.

Chester Birch sends a report from Asbury Park, N. J., where he held meetings in April in the Reformed Church.

Harry C. Grimes, who has been a pastor at Ceresco, Mich., has planned to resign in June to take up evangelistic work.

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G. A. Forman writes from Harrisburg, Ore., "I am closing one of the best meetings held here in years. Begin at Myrtle Creek, April 23."

Harold F. Holbrook reports good meetings at Chambersburg and Versailles, Ill., in March and April. He next went to Gilson, Ill., beginning May 14.

Frank O. Cunningham and Charles E. Funnans closed a campaign at Ansonia, Conn., April 2. They next went to Fair Haven, Vt., April 9-30.

P. H. Kadey closed a good meeting at Grass Lake, Mich., with 125 decisions. They next went to Pigeon, Mich., to conduct a meeting for four weeks.

"I am glad to report an excellent meeting at Cadott, Wis. God has been with us in power, and there have been many conversions."—R. W. Roberts.

J. Clarence Green writes from Gregory, S. D., "We are engaged in meetings here. Scores of people are being saved, and a great spiritual awakening is felt."

John McKay held two weeks services in the Grace Baptist Church, New York City. There were many consecrations. Mr. McKay next went to Windsor, Vt.

Floyd John Evans and party, who just closed a successful revival campaign at Iona Point, are now in a big tabernacle union effort at White Cloud, Kan.

Mitchell and Preston reported a good meeting at Carmi, Ill.; 148 confessed Christ, and all the churches received additions. Their next meeting was Mulberry Grove, Ill.

We acknowledge receipt of the monthly Rescue Mission Paper "Lift," issued by the City Rescue Mission, San Francisco, Cal., of which Sam E. Mitchell is superintendent.

The City Rescue Mission, Muskegon, Mich., has issued its annual report, ending April 1, 1916. There were 199 professed conversions. William Van Domelen is superintendent.

Geisenheimer and Imrie held an eight days series of evangelistic meetings at Elmwood Park, Ill., in the Baptist Church. There were about 20 conversions and re-consecrations.

Theo. H. Osborn writes, "We are in our fifth week in the tabernacle at St. Johnsville, N. Y., and hundreds have come forward and taken a stand for God. We go next to Farnam, Neb."

"Have spent a successful season in evangelistic work, and am now located at Hersey, Mich., as pastor of the M. E. Church, with three preaching points."—Vernon B. Cleveland.

The Bulkley Evangelistic Party had to cancel its engagement at Weldon, Ill., owing to a smallpox scare. They have some open dates, and may be addressed in care of Y. M. C. A., Little Rock, Ark.

Ray Stewart writes from Prattsburg, N. Y., that he closed his last meeting April 10, with 94 conversions. He next went to Binghamton to hold meetings under the auspices of the Christian and Missionary Alliance.

Alfred Sturgeon writes from Industry, Ill., "We are in the midst of a splendid revival, in fact, the greatest the town has experienced in twenty years. Crowds taxed the capacity of the church, and scores are being saved."

A. John Fitt writes, "Had a great revival in March at Cheraw, Colo. Many were converted and went into the church. Am just closing a good meeting at Rulo, Neb. It is a very hard place, caused by a dead, worldly church."

The Bible Rescue Mission, Chicago, which suffered the loss of both its superintendents within a couple of months, is to be continued. At a meeting of the board of directors, April 12, Charles Langsman was chosen superintendent.

Willet S. Colgrove held a union meeting at Nashua, Ia., beginning April 30. The prospects were very encouraging. The meetings were held in the Opera House. They held a good meeting at Parma, Mich., with a large number of conversions.

C. B. Burrell has resigned his pastorate with the Immanuel Baptist Church, Syracuse, N. Y., to enter evangelistic work in the South. His first meeting was held at Williamston, N. Car. He has open dates for meetings and may be addressed at Williamston.

"We closed a meeting in Rosebud, Mo., last Sunday night. There was a complete revolution spiritually, and 110 people professed conversion, 61 being received into the church the last night. People of every class were reached."—S. D. and B. W. Goodale.

"Mrs. Coffin and I assisted Dr. Arthur Staples, pastor of the South Avenue M. E. Church, Wilkesburg, Pa., in a three weeks revival meeting. Mrs. Coffin conducted the girls' work, also visited the sick and shut-ins of the church and community. The musical end of the work has been very successful."—Harold R. Coffin.

Forest Cole writes that since the last report of the Gypsy Smith, Jr., Evangelistic Party, they have held meetings at Princeton, N. J., Hanson Place Baptist Church, Brooklyn, N. Y., where they spent two weeks, with many decisions for Christ, and at Arcade, N. Y., where the prospects were good.

The People's Rescue Mission, Rochester, N. Y., sends a report for April. The churches that are specially interested in the progress of the work have contributed generously toward the general expenses. About 50 churches co-operate through the Advisory Committee. Mr. Hinds is superintendent.

"Our Berwyn, Ill., meeting closed April 19. Upward of 500 were saved, and there were 300 re-consecrations. The churches were greatly blessed and strengthened. Our next meeting at Fairmount, N. D., opened up splendidly, and after ten days, indications are for a blessed time of salvation."—Weigle Evangelistic Party.

The Claude A. Gunder Party held a meeting at Sheldon, Ia., with a number of conversions. Mr. Gunder has added to the party Miss Anna L. Cartwright, women's worker; Fred R. Seibert, tabernacle man; and Walter Reasoner, shop worker. The Misses Ethel and Mary Closson will continue with the party for another year.



VomBruch Brothers

The VomBruch Brothers closed a union meeting at Glenville, Minn. The first night the church proved to be too small, and they secured permission to use a new garage, which was transformed into a temporary tabernacle. They next went to Knoxville, Md., for a campaign.

J. M. Wood and party closed a meeting at Pine River, Minn., April 23, with 177 conversions, and a number of reclamations. The church membership was more than doubled.

"Mrs. Moody and I assisted the pastor of the First Baptist Church, Galesburg, Ill., in a series of meetings, which closed on Easter Sunday. The pastor did most of the preaching, though Mrs. Moody occupied the pulpit several times. She conducted the Bible study classes and personal workers classes, also meetings for high school girls. I was well pleased with the efficiency and faithfulness of the choir."—George Moody.

"We just closed a meeting in the U. B.

Church at Manchester, Ia. The Lord greatly blessed our work. Miss Lula Hindes is pastor, and is doing a great work. Miss Madeline James has had to give up her work on account of the illness of her mother. Mr. and Mrs. Donald E. Young will assist me in the next meeting, at Foster, Ia."—Emma Paige.

At the close of the Lyon Evangelistic Campaign in Spokane, Washington, R. H. Moon, assisted by Mr. Whittaker, held meetings at North Yakima, Wash., April 16-30, with 133 decisions. They assisted Rev. O. M. Jones, pastor of the First Presbyterian Church. Mr. Moon has some open dates, and may be addressed at 5815 Prairie Avenue, Chicago.

The Newlin Party held a union campaign in Gary, Ind., nine churches affiliating in the movement, together with the Neighborhood House and Y. M. C. A. The meetings started in the Baptist church, but it was necessary later to erect a tabernacle. April 19 was "Institute Night" at the tabernacle—Professor and Mrs. Fellers each gave special numbers. The party next went to Roachdale, Ind.

The Fife Brothers send an encouraging report from Pomona, Cal., where the campaign closed on April 26, with a large number of conversions. The chorus choir alone numbered 1,000 under the leadership of Earl H. Fife. The pastors were very much encouraged over the results of the meetings. Most of the converts joined the churches. The party next went to Lodi, Cal., where they began April 30, with large audiences.

The first anniversary of the Atlantic City, N. J., Rescue Mission was held April 17 at the Church of the Ascension (Episcopal). Those who participated in it were, Rev. George S. Avery, New York, Tobias L. Fretz, Philadelphia, Mrs. Dora Rawes, Keswick Colony, N. J., A. J. Drexel Biddle, Philadelphia, and Alexander Williamson, Philadelphia, and others. The mission was founded a year ago; George W. Guyer is superintendent. It is located at 1209 Arctic Avenue.

Ever since November 7, 1915, the Moody Church has been conducting a tabernacle evangelistic campaign at the corner of North Clark Street and North Avenue, Chicago. Meetings have been held every night, Pastor Paul Rader doing most of the preaching. The number of decisions for Christ up to May 11 were 1,002; reclamations, 406; professions of full consecration, 170; total number thus dealt with, 1,578. The number of new members taken into the church during the past five months has been 227. The tabernacle converts include 24 nationalities. A great missionary rally to be held in the tabernacle was planned for May

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24 to 28, in which representatives of a half dozen or more missionary boards promised to take part. We hope next month to be able to publish a fuller report of some of the recent and prospective activities of the Moody Church.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Mrs. Daisy D. Barr—June 4-July 2, Zionsville, Ind.
Hay Bell—July, Centerville, Kan.
Chester Birch—Until May 28, Moweaqua, Ill.; June

11, Athens, Ill.
Brackett and Leonard—May, Waubay, S. D.
Bulkeley Party—Oct., Green Valley, Ill.
Mr. and Mrs. Benj. F. Butts—June-Sept., New York City, N. Y.
Chapman-Alexander Party—Until June 18, Keene, N. H.

W. A. Cheesman—May, New Castle, Ohio, and Coral, Pa.
Coale and Fishor—May, Tulsa, Okla.

Edwin R. Dow and party—Until June 12, Troy, Kan.
John W. Erskine—Until May 29, Twinning, Mich.; June 3-19, Allenville, Mich.; June 24-July 17, Jennings, Mich.

A. John Flitt—June, Prosser, Neb.; July, Hay Springs, Neb.; Aug., Polk City, Ia.
A. A. Fletcher—Sept. 24, Butler, Ind.

E. J. Forsythe Party—May-June, Cape Girardeau, Mo.
S. D. and B. W. Goodale—Aug., Owensville, Mo.

Claude A. Gunder Party—Until June 18, Boone, Ia.
Ham and Betts—Until June 1, Norfolk, Va.
Harrington Evangelistic Party—Until July 2, Millville, Pa.; Aug. 22, Patterson Grove, Pa.

Hart and Maganti—May, Troy, N. Y.
Haudenschild and Pugh—Until June 12, Santa Barbara, Calif.

R. G. Heddon—June, Hillsdale, Wis.
E. R. Hermonston—May, San Francisco, Calif.
Harold F. Holbrook—May, Gilson, Ill.

Walt Holcomb—Until June 18, Kahoka, Mo.
Bob Jones Party—May, Gloversville, N. Y.
P. H. Kadey—May, Pigeon, Mich.; June, Cambria, Mich.

G. A. Klein—May, El Reno, Okla.
Lovick Pierce Law Party—June 4-25, Dalhart, Tex.; July 2-23, Roscoe, Tex.; Aug. 1-14, Siloam Springs, Mo.

Victor Lightbourne—May, Norfolk, Va.
Frank E. Lindgren—May, Lorange, La.; June, Rolfe, Ia.; July, Steamboat Springs, Colo.; Aug., Mt. Harris, Colo.

E. P. Lyon—May, Lathrop, Calif.
McIntosh Party—Until June 11, Marlin, Tex.; June 18-July 9, Rogers, Ark.

Mitchell and Preston Party—Until June 11, Troy, Ill.
Nelson and Clark—May, Long Prairie, Minn.
The Newlin Party—June, Roachdale, Ind.

J. W. Oborn Party—May, Adair, Ia.
John C. O'Hair—May-June, San Antonio, Tex.
Miss Sara C. Palmer Party—May, Clifton Springs, N. Y.

L. K. Peacock—Until May 28, Fulton, N. Y.
June 4-20, Fowler, Mich.
J. J. Pease and Party—May, Alexandria, Minn.; July 2-9, Sault Ste. Marie, Mich.

W. A. Pugsley—May, Sennett, N. Y.; June, Preston Hollow, N. Y.
Milton S. Rees—July, Rochester, N. Y.; Aug. 14-21, Wiers, N. H.

E. E. Rimazoczy—May 28-June 11, W. Salamanca, N. Y.
R. W. Roberts—May-June, Greenwood, Wis.

Ryunyan and Rueckert—Until June 4, Houghton and Hancock, Mich.
Harold F. Savles—Until May 30, Stanton, Mich.; June 4-20, Fowler, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—Until May 28, Woonsocket, S. D.; June 11-July 2, Crandon, Wis.; Sept., Tabor, Ia.

Gypsy Smith, Jr. Party—May, Arcade, N. Y.; June, Leesburg, Va.; Aug., Cartersville, Ga.; Oct., Charlottesville, Va.; Nov.-Dec., Rochester, Pa.

Geo. T. Stephens Party—May, Traverse City, Mich.; Fall, Fremont, Ohio.
Henry W. Stough Party—May, Knoxville, Tenn.

Alfred Sturgeon—May, Carpenter, S. D.
Wm. A. Sunday Party—May-June, Kansas City, Mo.
Vom. Bruch Brothers—June, Minn.; July, Mich.; Aug., New York.

Chas. F. Weigle Party—May, Fairmount, N. D.; June, Hunter, N. D.
Chas. T. Wheeler and Party—Until July 1, Kirkwood, Mo.; July 2-Aug. 6, Fayette, Mo.; Aug. 13-Sept. 10, Mokane, Mo.; Sept. 17-Oct. 29, Cuyahoga Falls, O.

Owen O. Wiard—Aug. 13-20, Green Lake, Wis.
E. L. Wolsagel—May 28-June 11, Elberton, Ga.; June 12-19, Social Circle, Ga.; June 20-23, Moultrie, Ga.; June 25-July 9, Ashboro, N. C.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Anti-Saloon League in America, Indianapolis, Ind., June 26-30, 1916.
Children's Day, June 11, 1916.

Christian Workers' Conference, Bible School Park, N. Y., July 19-31, 1916.
Erikside (O.) Bible Conference, July 21-30, 1916.

Fourth Century of Reformation of Martin Luther, October 31, 1917.
Green Lake (Wis.) Bible Institute, July 31-Aug. 13, 1916.

International Federation of Christian Workers Convention, Siloam Springs, Ark., Aug. 6-20, 1916.
International Missionary Union Conference, Clifton Springs, N. Y., June 13-18, 1916.

Interdenominational School of Missions, Denton, Tex., May 29-June 4, 1916.
Lake Orion Bible Conference, Lake Orion, Mich., July 29-Aug. 6.

Mildmay (London) Conference, June 20, 21, 1916.
Missionary Education Movement Summer Conferences for 1916:

Blue Ridge, N. C., June 27-July 6.
Asilomar, Cal., June 30-July 9.
Silver Bay, N. Y., July 7-16.

Estes Park, Colo., July 14-23.
Ocean Park, Me., July 21-30.
Lake Geneva, Wis., July 28-Aug. 6.

Whitby, Ont., Can., July 3-10.
Knowlton, Que., Can., July 12-19.
Wolfville, N. S., July 21-28.

Montross (Pa.) Bible Conference, July 28-Aug. 6, 1916.
Muskingum Bible Conference and Training School, New Concord, O., July 28-Aug. 6, 1916.

Northfield (Mass.) summer gatherings for 1916:
Young Women's Conference (Section I), June 15-21.
Student (Y. M. C. A.) Conference, June 23-July 2.

Young Women's Conference (Section II), July 5-12.
Summer School for Woman's Foreign Missionary Societies, July 14-21.

Woman's Summer School for Home Missions for the East, July 21-23.
Summer School for Sunday-school Workers, July 22-29.

General Conference for Christian Workers, Aug. 4-20.
Ocean Grove (N. J.) Camp Meeting begins on Aug. 25, 1916.

Stony Brook (N. Y.) Conferences for 1916 as follows:
July 10-30, Bible Institute.
July 3-Aug. 5, Personal Work and Bible Class Conferences.

Aug. 6-13, Conference for Study of Prophecy.
Aug. 14-19, Conference for Gospel Mission Workers.
Aug. 20-27, General Bible Conference.

Summer Conferences for Presbyterian Young People:
Pocono Pines, Pa., July 3-9.
Winona Lake, Ind., July 11-18.

Storm Lake, Iowa, July 11-13 (may be July 18-25 instead).
Ovoca, Tenn., July 28-Aug. 4.

San Marcos, Tex., July 28-Aug. 4.
Hollister, Mo., Aug. 8-15.
Hastings, Neb., Aug. 8-15.

Winona Lake (Ind.) gatherings for 1916:
Church of the Brethren, June 8-16.
Summer School of Missions, June 23-30.

Winona Bible School, July 3-Aug. 5.
Winona Bible Conference, Aug. 18-27.
Wisconsin Baptist Assembly, Green Lake, Wis., July 10-20, 1916.

Y. W. C. A. Conferences as follows:
Southern Student, Blue Ridge, N. C., June 6-16.
Southern City, Blue Ridge, N. C., July 21-31.

Eastern Student, Silver Bay, N. Y., June 23-July 3.
Eastern City, Silver Bay, N. Y., July 18-28.
Pacific Coast Student, Asilomar, Cal., August 1-11.

Pacific Coast City, Asilomar, Cal., Aug. 11-21.
Central City, College Camp, Lake Geneva, Wis., Aug. 11-21.

Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.
Western City, Estes Park, Colo., Aug. 11-21.

Western Student, Estes Park, Colo., Aug. 22-Sept. 1.
Northwestern General, Seabeck, Wash., June 23-July 3.

East Central Student, Eagles Mere, Pa., June 27-July 7.
Pennsylvania School Girls, Camp Nepahwin, Canton, Pa., June 9-17.

Town and Country, Conference Point, Lake Geneva, Wis., Aug. 22-Sept. 1.
Eastern School Girls, Makonkey Camp, Vineyard Haven, Mass., June 19-27.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

We wish to correct an error as to the price of a book entitled "Building up Business by Mail," which was made in our last issue. The price of the book as given was 54 cents postpaid, when it should have been \$2.00.

We are informed that the famous address, "This Hour Not the Hour of the Prince of Peace," given by Dr. Haldeman at the Baptist State Convention in Brooklyn, last October, and now published very attractively in pamphlet form, will be sent, free of charge, postpaid, to any minister, who will make request for it, provided he does not already possess it. Application should be made of the publisher, Charles C. Cook, 150 Nassau Street, New York, N. Y.

Footprints of Jesus and What Shall I Render? are the titles of two anthems written by Professor George S. Schuler, instructor on the piano and pipe organ in the Moody Bible Institute of Chicago. These anthems have been used at the Moody Tabernacle and elsewhere with great acceptance. They can be procured from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago. The price of the former is 8 cents per copy; of the latter, 7 cents.

"New Songs of Pentecost," compiled by J. Lincoln Hall, Adam Geibel and C. Austin Miles.

This is a collection of 179 hymns and gospel songs—new and old—the predominant note being an emphasis on the deeper spiritual life and evangelism. Some of the songs are published for the first time, others have been tried out in other recent books. Still others date back a generation or more and furnish a background of old favorites and standard hymns.

The book is published only in manila covers and its price and convenient size will appeal to many.

112 pages. 6x8½ inches. Hall-Mack Company, 1018-20 Arch St., Philadelphia. \$10.00 per hundred; single copies, 15 cents. J. B. T.

Epistle to the Romans, a Complete Analysis of Romans, with Annotations, by A. C. Gaebel.

This is No. 20 in the Bible study course in process of preparation by this well-known Bible expositor and editor. It opens with an interesting and valuable introduction. Then

follows a division of the epistle in outline and this in turn is followed by the analysis and annotations. It is a great pleasure to call attention to such a volume, which we can heartily endorse.

78 pages. 5½x8 inches. "Our Hope" Publication Office, 456 Fourth Avenue, New York. Paper, 20 cents, postpaid; cloth, 35 cents, postpaid. J. M. G.

How God Answers Prayer, as Set Forth in the Narrative of Some of the Lord's Dealings with George Müller, of the Ashley Down Orphanage, Bristol, England, compiled by A. E. C. Brooks.

The compiler has selected from the record of George Müller the incidents that bring out the man's childlike faith and complete reliance upon God for all his needs, and for the care of the orphans in his charge. It is a book that should be read by all who would stimulate their prayer life. In these times of materialism and doubt, the facts here stated are timely and valuable.

107 pages. 5x7½ inches. Pickering and Inglis, London, and Gospel Publishing House, 692 Eighth Ave., New York. M. A. G.

Spiritism, its Source, Secret and Scope, by F. E. Marsh.

Spiritism as treated in this booklet is not trickery. It is defined as that system which teaches men to inquire of the dead, and which the Spirit of God calls the "doctrine of demons" (1 Tim. 4:1).

The author charges Spiritism with doing practically what several other religious fads of the day are doing, particularly mentioning the denial of Christ's pre-existence, His miraculous birth, and vicarious atonement. Mr. Marsh has written many books, and pamphlets that have been of the greatest practical value to sincere Christians, and this small publication will enlarge his beneficent service.

36 pages. 5x7 inches. Pickering and Inglis, Glasgow, Scotland. Paper, 1 penny, net. J. H. R.

The Comrade in White, by the Rev. W. H. Leatham, M. A. Introduction by Hugh Black.

This consists of four brief, fictitious stories of the European war. "The Comrade in White" is supposed to be Jesus who comes to heal the wounded, to rescue the imperiled, to comfort the bereaved and through their afflictions to change the current of the soldiers'

thoughts

We could not have thought of this, though it is a good thing, and good for the world, but we fear that it is a bit of realism, and a bit of downrightness, and a bit of Bible and a bit of what ones need.

57 pages. Company

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thoughts into religious and spiritual channels.

We confess we do not like the book although it has the commendation of some able and good men. It is an uncanny way of thinking about our Lord and Saviour, and we would fear that it might lead more people into spiritualism than into the truth of the gospel. The downright sensible, everyday teaching of the Bible and preaching of the doctrines of grace is what the soldiers need and what their loved ones need too. Let us cleave to that.

57 pages. 7x4½ inches. Fleming H. Revell Company, New York. J. M. G.

Unlikely Ministries of God, by Rev. J. Stuart Holden, M. A.

This book contains four addresses which were delivered at the Keswick Convention, July, 1915. They were given primarily for the consolation of those who were troubled by the strange experiences which the war in Europe has brought, and to help them to see "that God is on the field when He is most invisible." They are also a source of comfort and encouragement to any child of God, especially at times when he fails to see the hand of the Heavenly Father in His "unlikely ministries."

The style is simple and direct, and there is a tenderness of expression which is very effective. The subjects of the addresses suggest the contents: "The Divine Ministry of Darkness," "The Divine Ministry of Withdrawal," "The Divine Ministry of Delay," "The Divine Ministry of Contradiction."

84 pages. 4½x7 inches. Morgan and Scott, Ltd., London. H. M. T.

Sanderson's Complete Course in Bible Study.

A somewhat careful examination of this book shows that its author is soundly evangelical. There appears, however, to be a lack in interpretation at several points where the student would want light, and it is difficult to know just what the author's view is. This is illustrated in the absence of any intimation of the spiritual suggestiveness of the bondage in Egypt, of the Day of Atonement, the High Priest, the Tabernacle, etc.

Favorably inclined as we are to this book, we fear that it lacks the teaching note, and that the number of questions is out of proportion to the instruction given. The reading of the Bible which is required by the course cannot but be most helpful to all who take up the study. The appearance of the book is but another of those evidences of increased interest in Bible study.

193 pages. 5½x7½ inches. Charles C. Cook, 150 Nassau Street, New York City. \$1.00 net. J. H. R.

President Blanchard's Autobiography, by Charles A. Blanchard, D. D.

The autobiographies of men and women who have influenced their times are always interesting. This is true in a peculiar sense when the man or woman whose life is written has been faithful to a trust given by God. Such an one is President Blanchard. A man of national repute, sterling character, and faithful to the trust God put upon him, he has written the story of his life for the encouragement of all who are trying to follow the guidance of the Lord. Many instances are given of the Lord's testings, of trials, of temptations, but each instance serves to illustrate afresh the abiding faithfulness of this man's God. One finishes the reading of this book with the feeling that God is as real and unchanging to the man who follows Him today as He was in the days of the prophets.

The subject of this book deserves a much better dress. The binding and paper are inferior, and very cheap in appearance.

199 pages. 5x7½ inches. The Western Christian Alliance Publishing Company, Boone, Ia. B. B. S.

The Tabernacle Hymns compiled and edited by Dr. D. B. Townner and Arthur W. McKee is brought together for a unique and single purpose—the furnishing of attractive music for one of the greatest evangelistic campaigns on record. When the six months "every night" campaign was begun by Mr. Rader and Mr. McKee in the "Big Tabernacle" on North Ave., Chicago, last November, the music was provided from a small collection of "Tabernacle Hymns" containing 82 selections. This is now replaced by the larger and more complete volume, sixty of the songs from the first edition being retained. As Mr. Rader well says in the introductory note, here are songs "straight from the firing line—from the greatest song writers."

With a mass of new and stirring material, many songs that have been "tried out" and found to stand, a long list of invitation songs, a number of songs for chorus, twenty-five to thirty standard hymns, a splendid collection of "Scripture Readings," well arranged indexes both of titles and topics, "The Tabernacle Hymns" should have a wide and fruitful use. It is the "last word" in the making of effective evangelistic song books, of which there are many these days.

260 pages. 8x5½ inches. Tabernacle Publishing Company, 808 N. LaSalle St., Chicago. Cloth, 30 cents; \$22.50 the hundred; manila, 20 cents, \$12.50 the hundred. J. B. T.

The Roman Empire in the Light of Prophecy, by W. E. Vine, M. A.

The religious press is quite prolific nowa-

days in books that attempt to interpret prophecy in the light of the present great war, and many of them will go to the discard when the war is over. Such will not be the fate of this book, for while the interpretations of prophecy made, which are very few comparatively, may not stand the issue in historical facts, there is a resumé of the rise and development of the Roman Empire that will be of permanent value. This resumé is brief, clear and apparently true to the best historical records.

The revival of the Roman Empire is considered from the geographical, political and religious standpoints. The author believes that in the image of Nebuchadnezzar the iron, as one of the constituents of the feet, symbolizes militarism. He also contends that the interpretation that the clay symbolizes democracy is gratuitous and arbitrary, and that the true symbolism is found in the revolutionary principles which had illustration in the French Revolution. He also identifies the Man of Sin spoken of in 2 Thess. 2, the Antichrist mentioned in John's Epistles, with the wilful king described in Daniel 11. These departures from much current interpretation indicate the author's independence. He is very guarded as to predicting the issues of the war.

There are several maps that are of great value in the backward look at the rise of the Roman Empire. The author is known as collaborating with C. F. Hogg in notes exegetical and expository on the Epistles to the Thessalonians, which have been received by many as the best expositions of those Epistles which deal so largely with the second coming of the Lord.

109 pages. 5x7½ inches. Pickering and Inglis, Glasgow, Scotland. One shilling, net.

J. H. R.

A Neglected Power, and Other Sermons, by Bishop Charles Edward Cheney, D. D.

Bishop Cheney of the Reformed Episcopal Church, has been the rector of one flock in Chicago for more than fifty years. He has passed his fourscore milestone but his bow still abides in strength. Can his record be paralleled in current church history?

These sermons indicate one reason for this remarkable record. Their freshness of style is a continual surprise. Bishop Cheney is a master of illustration, and he has a unique way of putting his illustration first and the truth it illustrates afterwards that keeps his hearers, as his readers, always on the qui vive. We commend the method to young preachers, for while it demands more careful thought than some others, yet it pays in an improved diction and a quickened interest.

Bishop Cheney while a broad reader and a companion of cultured men, has not found it necessary to change his evangelical views of

the truth in all these years. This is another reason for commending his sermons to young preachers. And still a third is the evangelistic tone pervading them throughout. Bishop Cheney believes in evangelists, and he was very particularly a friend and supporter of D. L. Moody in his early years in Chicago, but he has hardly ever found it necessary to use the services of other evangelists than himself. Read these sermons for the explanation.

They are of the kind too, that can be read with delight and without weariness in the family circle and by the shut-in. Even their titles gain them a welcome. Here are some of them: "Put That on My Account," "Two Office Seekers," "An Employer and His Employee," "An Old-Time Christian on Sunday," "Is Sight Better Than Faith?"

222 pages. 5½x7½ inches. Fleming H. Revell Company, New York. Cloth, \$1.00 net.

J. M. G.

TWO CONFERENCES

China Inland Mission

The Conference held at Niagara-on-the-Lake, Ont., last June, to commemorate the jubilee of the mission, was so marked with the blessing of God and the good will of His people, that it was decided by unanimous vote to hold another conference at the same place this year. The dates fixed upon are Tuesday, June 20, through Sunday, June 25.

The mission cordially invites the attendance of believers, and their prayerful interest in the success of this conference. For particulars as to routes, hotel accommodations, etc., please address the Secretary, 507 Church St., Toronto, Can., or 64 W. Cheltenham Ave., Germantown, Philadelphia, Pa.

Erieside Bible Conference

In the name of all who love Erieside, H. Mackenzie issues a cordial invitation to believers to meet with them from July 21st through the 30th. A hotel has been provided where rooms, to hold two or three persons, may be had at \$2.50 to \$4.50 for the eight days of the Conference. Board is \$6.00 per week. The Bible teachers will include Revs. W. L. Pettingill, Lewis S. Chafer, Geo. E. Guille, C. L. Evarts, Frank Barnett, Drs. Max. Wertheimer and W. Leon Tucker.

The music will be under the care of Mr. A. W. Browning. Various foreign missions will be represented by their secretaries or missionaries and lantern views will be shown on one evening.

Erieside is reached within an hour by trolley from Cleveland. Particulars may be had from Pastor H. Mackenzie, 2186 East 74th St., Cleveland, O.

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The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

During Passion Week, April 10-14, Dr. Gray, assisted by Dr. John Timothy Stone, of the Fourth Presbyterian Church, conducted a series of noon-meetings for business men and women at Garrick Theater in the loop district of Chicago. During Holy Week following, he gave a series of addresses on the Great Discourses of Our Lord, in the Presbyterian church at Highland Park, Ill.

At the close of that week he left for Texarkana, Tex., to conduct a Bible conference under the auspices of a union of the churches presided over by the Rev. W. Irving Carroll, D. D.

Sunday, May 6, he gave two addresses opposing Christian Science in Alliance, O., under the auspices of fifteen of the churches of that city uniting in the invitation.

Dr. Russell: April 16, 23, 30, May 7, North Shore Congregational Church; April 19, First United Presbyterian Church; April 25, S. S. Teachers' Association, First Presbyterian Church, Lake Forest; May 2, Young Women's Bible Class, Fourth Presbyterian Church.

Dr. Fitzwater: April 15, Union Bible Class, Moody Church.

Mr. Gosnell: April 14, 21, Union Bible Class, Pittsburgh.

Mr. Ralston: April 16, Presbyterian Hospital; April 19, Calvary Presbyterian Church; April 20, Crerar Memorial Presbyterian Church; April 30, Jefferson Park Presbyterian Church, Ordination Sermon; May 3, Fourth Presbyterian Church.

Mr. Ketchum: April 19, Baptist Missionary Training School.

Mr. Sellers: April 15, Union Bible Class, Moody Church; April 16, Indianapolis, Ind., Men's Bible Class Rally; April 26, Baptist Missionary Training School; April 27, Baptist Missionary Training School; May 1-4, Huron, S. Dak., State S. S. Convention.

Miss Johnson, April 15, Union Bible Class, Moody Church.

A MOODY MEETING AT KALAMAZOO, MICH.

The Rev. John DeHaan, '96, pastor of the Third Reformed Church, of this city, recently held a Moody meeting in his church which in spite of bad weather conditions proved a great success. The program used was unique, and the way the people sang the Moody hymns was soul-uplifting.

AN APPRECIATION

Extract from a Letter About Mr. Ketchum from the Pastor of the Grace Memorial Presbyterian Church, Evansville, Ind.

My Dear Dr. Gray:

It gives me great pleasure, at the close of our meetings, under the leadership of Mr. Ketchum, to write a word about him and his party. He is a man of a splendid spirit and grows steadily on one. He combines the qualities of Bible teaching, exposition and fervent exhortation. His sermons were strong, striking and sound. While he does not blink any kind of sin, he is a gentleman in the way that he tackles the sins of the day.

Our people were much drawn to him and to Mrs. Ketchum, and he has done us great good. We are one in saying that his meeting has been the best that has been conducted in this church during the past ten years. Mr. Clark, his singer, is very fine in his line, and if I can raise the money, I am going to give him a try-out next fall.

Yours fraternally,

Hamilton A. Hymes.

ITEMS OF INTEREST

James Henry Hutchins, Rockwell, Ia.: Adam John Martin, Seattle, Wash.; Harry Framer Smith, Baltimore, Md., graduates of the Moody Bible Institute, and Moses Hay, Greenville, Tenn., and William Sutherland, Glasgow, Scotland, also former students here, received diplomas on May 3, 1916, from the Xenia Theological Seminary, Xenia, O.

The following is an extract from the letter of a former student, Alonson E. Skillings, '10: "Just at present I am completing my fourth year in Colby College at Waterville, Me. My career has been somewhat broken as a student, as I have been somewhat obliged to 'work my passage.' However, it has been enjoyable, even when it has been most difficult, for I have always had my experience at the Moody Institute to encourage me. I shall never forget the feelings that came over me when I first entered the lower hall with a heavy suitcase in my hand. The very first thing to attract my attention was the big stained glass window on the landing of the stairway which has been indelibly impressed upon my memory, and has proven a miniature heaven to me in many a dark hour. There used to be what was known as a fellowship meeting about supper time to which I looked forward with eagerness."

The president, Elmer V. Hoenshel, and the director of music, E. I. Hildebrand, of the Brandon Institute, Basic, Va., are both former M. B. I. students.

Mr. Curtis Lee Laws, editor of "The Watchman Examiner," a national Baptist journal, received a copy of the summer bulletin of the Institute and was so pleased with it that he wrote the following to Dr. Gray: "Your bulletin No. 2 is absolutely the most beautiful announcement pamphlet ever issued! It almost persuades me to take a summer course at the Moody Bible Institute."

Reminiscences of school life at M. B. I. were greatly enjoyed. A dinner was given at six o'clock, following which the M. B. I. fellowship song was sung and prayer was offered.

In the evening the entire gathering attended the Community Bible Class when Mr. Sutcliffe delivered a lecture on "Why We Have Four Gospels," one of a series called "Through the Bible in Three Months."

The following were present: B. B. Sutcliffe, '02, Chicago, Ill.; Thomas Dwight Mansell, '15, Uniontown, Pa.; Walter T. Riemann, Meadville, Pa.; Mrs. George McClintock, '15,



Reunion at Meadville, Pa.

Top row: Walter T. Riemann, Rev. B. B. Sutcliffe, Thomas D. Mansell
Bottom row: Mrs. George McClintock, Elizabeth J. A. Riemann, Pearl H. Horth

REUNION

A group of students from the Moody Bible Institute gathered at the home of Elizabeth J. A. Riemann, Meadville, Pa., April 24. Rev. B. B. Sutcliffe, who at present is in charge of the Institute extension work in Western Pennsylvania, was guest of honor.

During the afternoon Mr. Sutcliffe, on request, gave a very helpful Bible reading on "The Inspiration and Authorship of the Bible," in contrast to the modern liberal views of higher criticism. He also spoke of the relation of the church to the world, and of the promises to believers. His words were very timely and were heartily appreciated, inspiring all those present to more "earnestly contend for the faith once delivered unto the saints."

Owen Sound, Can.; Pearl H. Horth, Meadville, Pa.; Elizabeth J. A. Riemann, Meadville, Pa.

EXTENSION DEPARTMENT WORKERS LOCATED

Lee W. Adams has been ordained pastor of the Salem, O., Baptist church.

Stanley G. Payne has become pastor of the Baptist church at Merton, Wis., and Walter J. Field of a church of the same denomination in Denver, Colo. Previously Mr. Field conducted the singing in a series of special meetings held at Monmouth, Ill., by Rev. S. C. Nicholson.

Rev. E. W. Blew and "Gid" Higginbotham have joined evangelistic parties as delegation managers and men's workers. Mr. Blew is with Evangelist G. A. Klein, and

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Mr. Higginbotham with Dr. Stough.

W. W. Weaver, the evangelistic singer, assisted Rev. T. E. Thomas at Bridgeport, Ill., in special meetings.

Mora Caborn is soon to become a member of the faculty of the Honolulu Bible Training School under the direction of the Hawaiian Evangelical Association.

FIELD WORKERS

Rev. George E. Guille addressed 38 meetings in New York City and adjacent towns during April, the attendance at each averaging 169.

Rev. John C. Page reports the following average attendance at the Union Bible Classes on his circuit: Elmira, 131; Wilkes-Barre, 169; Berwick, 382; Hazleton, 382; Pottsville, 346.

Rev. B. B. Sutcliffe reports the average attendance for the Northwestern Pennsylvania Union Bible Class circuit as follows: Meadville, 255; Erie, 215; Union City, 211; Warren, 301.

Mrs. Margaret T. Russell gave 33 addresses in special meetings conducted jointly by the Government St. Presbyterian Church and the Young Women's Christian Association of Mobile, Ala.

In the same state Mrs. Russell also addressed 11 meetings in the First Presbyterian Church of Montgomery.

Mrs. Alveretta W. Bowman addressed 31 meetings at Leetonia, O.

PITTSBURGH UNION BIBLE CLASS

The Pittsburgh Union Bible Class has closed for the season after seven months of sustained interest. Until an epidemic of gripe reduced the attendance, it stood near the 500 mark. An analysis of the attendance at its sessions showed that 155 congregations in Pittsburgh and vicinity were represented.

Mr. Gosnell began his teaching with Genesis, "the book of beginnings," and continued through 2 Kings and the early minor prophets, using the synthetic method made famous by Dr. Gray. Its value was demonstrated not only by the large attendance, but particularly by the large number who never missed a session, and who, even now, are anxious for an early resumption of its blessings.

The testimony of one member of the class calls attention to its peculiar function as a spiritual agency in the midst of the many Christian activities of a big city. She said that after her conversion she was led by her pastor into the joys of personal soul-winning. A further advance was made when Mr. Sunday came to Pittsburgh, but "deeper yet," said she, was the edification received from the seven months of constructive Bible study. This class marked a new epoch in her life.

PERSONALIA

Ella Holsted, '10, is teacher in a missionary school, Marion, Ala.

C. M. Northrup, '07, is engaged in pastoral work at Glendale, Ariz.

Donald J. Gillanders, '02, is engaged in pastoral work in Collbran, Colo.

N. Taylor, '12, is a student at Westminster College, Fulton, Mo.

C. Carroll Smith, '05, is pastor of the Baptist church, Roodhouse, Ill.

Ewald O. Otto, '01, is pastor of the Helix Baptist Church, Helix, Ore.

Frank P. Fletcher, '08, is engaged in pastoral work in Sunapee, N. H.

Lilla L. Morton, '03, is engaged in missionary work in Kobe, Japan.

Francis E. Smith, '97, is pastor of the First Methodist church, Waverly, Ill.

E. S. Matteson, '09, is pastor of a Presbyterian church, Fort Rice, N. Dak.

Herman L. Driskell, '14, is a student in the Mercer University, Macon, Ga.

Richard M. Scott, '93, is pastor of the First Baptist Church, Hoopeston, Ill.

James W. Jelks, '08, has been assisting in evangelistic work in the South.

James Deans, '09, is pastor of the Congregational church at Kewanee, Wis.

Harry R. Harris, '97, is pastor of the Congregational church, Madison, Minn.

Walter Rothwell, '05, is pastor of the Presbyterian church at Zealand, N. Dak.

Jay J. Jones, '98, is pastor of the First Congregational Church, Algona, Ia.

William L. Porter, '94, is pastor of the East Presbyterian church, St. Paul, Minn.

Charles S. Smith, '05, is pastor of the Edgemont Baptist Church, Burham, N. C.

R. S. Burris, '12, is pastor of the First Presbyterian Church, Crescent City, Fla.

Harry O. Fritz, '12, has been assisting as singer in evangelistic meetings in Iowa.

E. C. Bodenhausen, '14, is pastor of the Congregational church at Furton, S. Dak.

E. H. Newcomb, '91, is pastor of the First Congregational Church, Lowell, Mass.

Viola Compton, '04, is superintendent of the Compton Memorial School, Del Rio, Tenn.

Carl W. Hempstead, '01, is pastor of the First Congregational Church, Riceville, Ia.

Alphens D. Lehman, '13, is pastor of the Methodist Episcopal church, Clear Lake, Wis.

Albert G. Coggins, '11, is pastor of the Union Congregational Church, Glenwood, Minn.

Carl A. Rasmussen, '10, is pastor of the Pulteney Baptist Church, Hammondsport, N. Y.

Elmer E. Test, '07, is serving two churches, and helping in evangelistic work in the lumber camps at Mizpah, Minn., under the Presbyterian Board of Home Missions.

Netta A. Beppler, '07, is superintendent of the Florence Crittenden Anchorage, Chicago, Ill.

J. A. Grantham, '07, is pastor of the Church of United Brethren in Christ, Leocompton, Kan.

Homer S. Vreeland, '04, is pastor of the Plymouth Congregational Church, Barneveld, Wis.

Moses Hay, '06, is engaged as missionary among the mountain whites, Greeneville, Tenn.

Alexander C. Garner, '91, is pastor of the Plymouth Congregational Church, Washington, D. C.

Edward T. Munns, '91, and wife are superintendents of the Bacon Memorial Mission, Peoria, Ill.

C. A. Gerber, '12, is teaching music in the Fort Wayne Bible Training School, Fort Wayne, Ind.

Charles M. Eames, '03, of Jacksonville, Ill., will leave August 1, 1916, for Tsining, Shantung, China.

Jessie Cunningham, '08, is engaged in Italian Mission Work under the Evangelical Board, Chicago.

Samuel W. Taylor, '09, is serving as pastor of the Methodist Protestant church, Henderson, N. C.

Louis E. Kettelkamp, '96, is in his fifth year as pastor of the First German M. E. Church, Muscatine, Ia.

Ralph N. Rowe, '08, graduated from the Berkeley Baptist Divinity School, Berkeley, Cal., April 25, 1916.

Mrs. Louise C. Ely, '04, is doing splendid work as extension secretary of the Y. W. C. A., Jamestown, N. Y.

C. H. Linn, '14, pastor of the First Congregational church, Monona, Ia., was ordained April 11, 1916.

Christeen E. Thompson, '09, recently moved to Moro, Ill., where he has charge of three Presbyterian churches.

William H. Swann, graduate in the Evening Classes, is pastor of the Congregational church, Lone Rock, Wis.

Jesse C. Hoover, '08, is pastor of two small Baptist churches in Denver, Colo., and is getting along nicely in his work.

W. E. Parry, '96, has been pastor of the People's Tabernacle, Knoxville, Tenn., for the past fourteen years.

E. M. Steadman, '01, is holding meetings in Lander, Wyo., under the American Baptist Home Missionary Society.

Homer B. Sands, '11, is assisting in evangelistic work at Lindley, N. Y., and expects to take up tent meeting work in June at Lawrenceville, Pa.

William S. Butts, '11, is engaged as chorus leader and personal worker with the Campbell and Butts Evangelistic Party.

Hugh O. McClaran, '98, is doing missionary work for the American Sunday-school Union, with headquarters at Salamanca, N. Y.

Albert M. Hutchinson, '11, and wife of Cicero, Ill., have been doing successful open-air work at Lincoln, Neb., and Des Moines, Ia.

Ellen H. Bergren, '01, is serving as superintendent of the Undenominational Christian Mission Work in the Appalachian coal fields.

Robert W. Selman, '09, is pastor of the Baptist church, Sylvania, Ga., also serves two other churches at Union and Friendship, Ga.

Harry C. Grimes, '08, has resigned as pastor of the Baptist church, Ceresco, Mich., with a view to going back into evangelistic work again.

Augustus W. Hammer, '98, is missionary to the Blackfeet or Piegon Indians, Browning, Mont., under the Methodist Episcopal Church.

R. J. Berge, '11, is serving as pastor of the Norwegian Bethel Evangelical Free Church, of Chicago, and the Lord is graciously blessing his work.

David L. Luke, '09, is pastor of a United Presbyterian church, which goes by the name of the Henderson Church, Sugar Free Grove, Monmouth, Ill.

Clara Austin, '92, is at present serving in home mission fields in the Synod of Wisconsin, especially in the presbyteries of Chippewa and Winnebago.

Edwin A. Hobbs, '02, is pastor of the Lodge Pole Butte Baptist Church, Plateau, S. Dak., and also of the Goldfield Baptist Church, Scranton, N. Dak.

George W. Williams, '97, has been in evangelistic work for seventeen years and is at present president of the Southern Collegiate Institute, Albion, Ill.

James E. Ennis, '96, is at present preaching at the West End Presbyterian Church, San Antonio, Tex., and has the care of an Orphan Home of one hundred children.

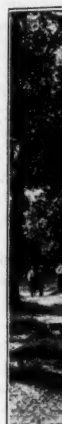
Richard O. Thompson, '06, writes from Millersburg, Mich., that he is serving four preaching stations on his field; is enjoying the work and finds it very encouraging.

Ethel A. Masales, graduate in the Evening Classes, is teaching in Emerson Institute, a secondary school under the American Missionary Association of New York City.

Edward G. Atkinson, '13, has been sent to Rio Cuarto, Buenos Ayres, S. A., as missionary by the Brethren Church. He sailed on the Steamship "Vanban," April 29, 1916.

William L. Heitz, '03, since leaving the Institute spent five years at Adrain College and three at the seminary at Westminster, Md. He is now a pastor at Fowlerton, Ind.

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Ernest E. Fowler, '08, Magnetic Springs, O., expects to graduate from the Wesleyan University, June, 1916, and enter Garrett Biblical Institute, Evanston, Ill., next October.

Frank Svacha, '07, McKees Rocks, Pa., has put in fifteen years of service as Presbyterian missionary among the foreign speaking people of western Pennsylvania, since leaving the Institute.

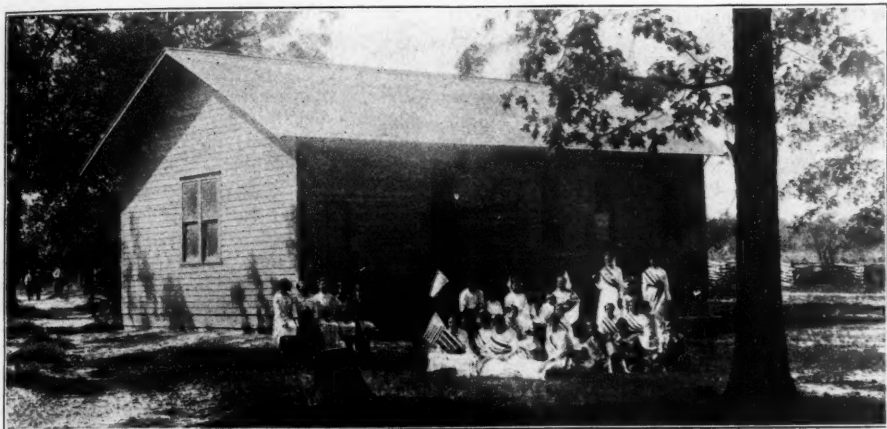
James D. Burton, '07, is now engaged in Sunday-school missionary work in the mountains of Tennessee under the American Sunday-school Union, with headquarters at Oakdale, Tenn.

George F. Orloff, '13, has accepted a call to the Lidgerwood Congregational Church, Spo-

Charles H. Gray, '04, evangelist, Winona Lake, Ind., recently closed his fifth campaign at Cedar Rapids, Neb. The entire five campaigns were held within a radius of thirty miles and although the field was a hard one, they have had wonderful victories.

M. E. Bartholomew, '07, is at present working under the National Bible Institute, 214 West 35th Street, New York City. He has several classes in New York and Philadelphia and extension classes in Trenton, N. J., Wenonah, N. Y., and Malvern, Pa.

Grace Contryman, '07, is a teacher in Schenectady, N. Y., among Jewish, Italian and Polish people. She is enjoying her work and writes: "My training at the M. B. I.



Hill Top Mission, Hill Top, Ark., in charge of Miss Nellie E. Bartlett, '07

kane, Wash., in addition to attending to his duties as religious-work secretary of the Y. M. C. A. at that place.

R. R. Ray, '03, will resign as pastor of the Baptist church, Lawrenceburg, Ky., June 1, 1916. He has been a Baptist pastor for twelve years. He is waiting for the Lord to open the door to another field.

Horace J. Kurtz, '11, since leaving the Institute has been engaged in assisting pastors and evangelists in revival work. His summer months are spent in directing music at camp meetings and various conventions.

Louise Bibb, '06, has been transferred from the Lead Belt of Missouri where she has been laboring for four years, to Osage Iron Works, Mo., where she is working as community worker under the Presbyterian Board of Home Missions.

G. R. Bernhard, '07, April 10, 1916, resigned as pastor of the Biddle Presbyterian Chapel, Carlisle, Pa., after a pastorate of over six years. He goes to the Unity Presbyterian Church, near Waynesburg, Greene County, Pa.

has been invaluable to me in my work here. I do not know what my life would have been had I not had such helpful instruction there."

Charles R. Hamblie, '08, pastor of the Congregational church, Gasport, N. Y., writes: "My work is hard, but the Lord is wonderfully blessing it. During the past few months there have been about 70 conversions in my own church. I look back to the days past in that dear old school as among the most profitable of my whole experience."

Anna A. Martin, '09, a member of the Baptist mission and head nurse in the Huchow Christian Hospital, Huchow-Fu, Chekiang, China, is now on furlough which began March 10, 1916. She is much loved and honored by her fellow-missionaries and by the Chinese, and expects to return to her work again in due time.

Charles G. Geiger, '08, is pastor of the Presbyterian church, Somers, Wis. The following item appeared in a recent issue of "The Wisconsin Presbyterian": "The work at Somers under the capable direction of Rev. C. F. Geiger is progressing finely. The attendance

of the Sunday-school has increased 25 per cent this year."

Carl A. Montanus, '96, pastor of the East End Presbyterian Church, Ottumwa, Ia., writes of a wonderful revival there in direct answer to the prayers of the people. The attendance in the Sunday-school alone increased 200%. During the first two weeks of special meetings over 100 conversions were recorded. The church is looking forward to the best year of its history.

Mary Peters, '91, a missionary at Kutien, China, writes: "It thrills one to realize the wonderful work being done by the Moody Bible Institute. Having lived in the Institute and having had all the advantages in connection with it, I realize what a tremendous amount of good you are doing through your students." Miss Peters is doing splendid work in connection with her training school for women.

Alfred T. Whitteker, '99, and R. H. Moon, '13, evangelists, recently closed a series of meetings in the First Presbyterian Church, Carlisle, Pa. The pastor of that church writes:

"Mr. Whitteker proved very strong in his work with the children, and he is a very good chorus leader. Mr. Moon's addresses were conservative, clear and forceful, but a little stern for some of our people. All in all, they have done us a lot of good."

BORN

To Mr. and Mrs. Charles H. Welch (Clementine Compton, '12), April 14, 1916, a daughter, Sarah Kyper, at Mount Union, Pa.

DIED

Mrs. Mary Belle, wife of Rev. Gustav A. Briegleb, '03, pastor of the Hollond Memorial Presbyterian Church of Philadelphia, after a lingering illness, died April 26, 1916.

Rev. Hermon H. Cook, '02, died in Tokyo, Japan, April 7, 1916, aged 37 years, 6 months and 29 days. Mr. Cook's station was at Yamagata, Japan, where he served under the Foreign Mission Board of the Reformed Church since December, 1902. He left a wife and six children. Romans 1:16 was the motto of his life.

Religious Errors and Their Starting Points

By Rev. Martin Anstey, A. M., B. D.

Errors which have their starting point IN the truth, running on the one hand to ritualism, and on the other, to rationalism.

Ritualism

Pharisee

Roman Catholic
(Authority—the church)
Seventh Day Adventists

High Church
Tractarian
(Cardinal Newman)

THE TRUTH

Jew
Christian

Protestant
(Authority—Bible)
(Calvinist)
(Arminian)

Low Church
(Evangelistic Revival)
(Bible Institute Movement)
(Keswick Movement, etc.)

Rationalism

Sadducee

Unitarian
(Authority—reason)
Universalist
Millennial Dawn
Broad Church
Higher Criticism

PAGANISM

Errors which have their starting point OUTSIDE the truth.

Under the cloak of Christianity:
Christian Science

Openly pagan:
Spiritism—frivolous,
fraudulent,
real.
Theosophy—an enlarged
Spiritism.

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The Bible Institute Colportage Association

THE MINISTRY OF CHRISTIAN LITERATURE

Apart from the oral word, there is no means of spreading the gospel so potent as the printed page. It is a significant fact that the printing press was invented shortly before the Reformation, and that since its invention evangelical truth has spread rapidly and widely. But notwithstanding the fact that a stupendous work has been done by Christian literature it is true that its usefulness has not been recognized. As one of the speakers at the World Missionary Conference stated: "Emphasis has been placed upon all lines of missionary service, and all have been well supported except the Christian literature branch. This has hobbled along in the rear like a half-starved horse."

The results of this neglect are apparent. Not only are the unconverted masses unreached, but even in the church religious reading is neglected. The vicious sects have detected this weakness and are taking advantage of it. Their literature propaganda the world over has been highly successful, so that the Church may well ask the question. Is not the success of the heretical sects a chastisement to the Christian Church for neglecting to spread abroad sound Biblical literature?

The Precious Chain of Books

That God has greatly used Christian literature is a fact of history. There are six books known as the "Precious Chain of Books," by which thousands and tens of thousands of souls have been converted and the work of these books is going on in the world at this time.

Years ago an old Puritan, Doctor Richard Sibbes, wrote a book called the "Bruised Reed," which fell just at the right time into the hands of Richard Baxter, and brought him under the enlightening power of the Spirit of God; Baxter's ministry became like the sun in his strength, and he wrote a book called "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue. That "Call to the Unconverted" went on preaching until it fell into the hands of Philip Doddridge, and was the means of bringing him to a deeper experience of the things of God.

Afterward, Doddridge wrote a book called "The Rise and Progress of Religion in the Soul" which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical

Christianity," which exerted a powerful influence on the higher classes of Englishmen.

Far down in the Isle of Wight, "Practical Christianity" fired the heart of a clergyman, who has attained, in connection with the tract societies, perhaps the widest reputation of all—for who has not heard of Legh Richmond? He wrote the simple annals of a Methodist girl, under the name of "The Dairyman's Daughter," and it would be interesting to know into how many languages this tract has been translated, and how it has been made of God a power for the spread of the truth.

The same book on "Practical Christianity" went down into a secluded parish in Scotland, found there a young minister who was preaching a gospel he did not understand, and instructed him in the way of God more perfectly, so that he came forth a champion valiant for the truth until all Scotland rang with the eloquence of Thomas Chalmers. Look at it! Not a flaw in the chain—Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond and Thomas Chalmers.

The Power of a Single Tract

God makes providential uses of the printed page. A young Frenchman who had been wounded at the siege of Saint Quentin was languishing in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. Her influence reached out into the entire continent of Europe, for her husband was William of Orange. "How far yon little candle threw its beams!" Who knows what the power of the hundredth tract may be? This one tract went out for the healing of several nations.

Books as a Means of Salvation

God uses Christian literature as a means of salvation where other means fail. In the beautiful cemetery at Lissabon you may find a grave with the epitaph, "Forgiveness, Life, Glory." The story behind this inscription is this: An

army captain in the last stages of consumption was being brought to northern Africa to ease his condition. Another officer accompanied him, saying he would not part from him until he reached his destination. Neither man was religious. The captain did not even wish to be spoken to on the subject of religion. But his friend knew he had but a short time to live and ought to be prepared. He purchased a book, the title of which was, "Forgiveness, Life, Glory." This book accomplished its purpose. It brought remission of sin and the blessed hope of immortality.

The Need of the World Today

What the world needs today is to be flooded with sound, evangelical literature. Missionary colportage reaches all classes of men everywhere. In point of expense it is the cheapest way of spreading the gospel and the results are most gratifying. It is the colporteur today who goes out into the highways and hedges, and only eternity will reveal the greatness of this work.

If you are sincerely desirous of saving souls, then use tracts, pamphlets and books. Read, study, and pray over them, and make it your life habit to give "leaves of healing" to those who need them. Become a reader of Christian literature yourself, and thus heighten the enjoyment, strength and usefulness of your life.—Rev. A. W. Reinhard, in "The American Messenger."

THE GOSPEL IN PRINT AND THE PRISONERS

The gospel book judiciously placed is the forerunner, under the blessing of God, of the Christian life exemplified even behind prison walls. Many thousands of the Moody Colportage Library books have been distributed in the penal institutions of Kentucky during the existence of the D. L. Moody Prison Book Fund.

Miss Georgia Dunn, Superintendent of the Prison Department of the Kentucky Christian Endeavor Union, writes: "We have most enthusiastic Christian Endeavor Societies in our state prisons, and from these societies have often gone out missionaries—men have gone back to their homes where once they fought and killed their fellow men, to carry the gospel message and to become religious leaders where once they were ringleaders of evil. These prison societies are recognized by prison officials as powers for good within the walls—a devout Christian Endeavorer is always a good prisoner, an example for other prisoners to copy."

Only an honest book can live; only absolute sincerity can stand the test of time.—John Burroughs.

AN EVANGELIST'S FRANK TESTIMONY

Sigourney, Iowa.
I do not see why the bigness of colportage work hasn't appeared to me before. Everyone wants some kind of "Gospel in print." An ex-convict (a convert) has charge of the selling, and he has already taken orders for 140 Bibles, dozens of song books, Colportage books, Gospels of John, etc.—C. R. G., Evangelist.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from April 11, 1916, to May 10, 1916, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:

North Carolina, 30 books.
Colorado, 40 books, and tracts.
Kansas, 501 books.
Pennsylvania, 248 books, 115 Gospels, 10 Four Gospels, and tracts.
Mississippi, 15 books, and 15 Gospels.
Minnesota, 15 books, and 15 Gospels.
Texas, 100 Gospels, and tracts.
Wisconsin, 100 Gospels.
California, 300 books.
Ohio, 500 books, and 400 Gospels.
Idaho, 23 books, and 15 Gospels.
Georgia, 120 books, and 100 Gospels.
Washington, 10 books, and 10 Gospels.
New Hampshire, 60 books, and 50 Gospels.
Montana, 140 books, and 130 Gospels.
New York, 40 books, and 30 Gospels.
Iowa, 65 books, and 60 Gospels.
Oklahoma, 456 books, 85 Gospels, 10 Four Gospels, and tracts.
Massachusetts, 60 books, 50 Gospels, and tracts.
New Mexico, 25 books, and 20 Gospels.
Missouri, 25 books, and 25 Gospels.
Virginia, 350 books, and 200 Gospels.
Wyoming, 282 books.
Canada, 50 books.

Army and Navy Book Fund:

Texas, 200 books.

Alaska Book Fund:

300 books.

"Widows and Fatherless" Book Fund:

California, 20 books.

Lumber Camp Book Fund:

Minnesota, 260 books, and 250 Gospels.

Lodging House Book Fund:

Illinois, 50 books.

Hospital Book Fund:

Illinois, 55 books, and 25 Gospels.

Ohio, 100 Gospels.

Prophetic Conference Report Fund:

Illinois, 2 copies.

Free Tract Fund:

Miscellaneous: Addresses, 425 tracts.

Seamen's Book Fund:

Maine, 100 books, and 100 Gospels.

Mountain Book Fund:

Tennessee, 300 books.

Kentucky, 700 books.

North Carolina, 100 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 11, 1916, to May 10, 1916, inclusive:

Prison Book Fund:	
115 Contributions	\$498.00
Army and Navy Book Fund:	
1 Contribution	3.00
Lumber Camp Book Fund:	
4 Contributions	9.00
Military Camp Book Fund:	
2 Contributions	55.00
Mountain Book Fund:	
3 Contributions	11.00
Seamen's Book Fund:	
2 Contributions	3.00
Spanish "Way to God" Book Fund:	
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Stop Eating Poisonous Food Combinations!



Noted Scientist Shows How Certain Combinations of Good Foods Are Responsible for Over 90% of All Sickness; While Others Produce Sparkling Health and Greatly Increased Efficiency

Twenty years ago Eugene Christian was at death's door. For years he had suffered the agonies of acute stomach and intestinal trouble. His doctors—among them the most noted specialists in the country—gave him up to die. He was educated for a doctor but got no relief from his brother physicians, so as a last resort he commenced to study the food question in its relation to the human system, and as a result of what he learned he succeeded in *literally eating his way back to perfect health* without drugs or medicines of any kind—and in a remarkably short space of time.

Today Eugene Christian is a man 55 years young. He has more stamina, vitality and physical endurance than most youngsters in their 'teens. He literally radiates mental energy and physical power.

23,000 People Benefited

So remarkable was his recovery that Christian knew he had discovered a great truth which, fully developed, would result in a new science—the Science of Correct Eating.

Without special foods, drugs or medicines, he has up to this time *successfully* treated over 23,000 people for almost every kind of non-organic ailment known and has greatly increased the physical energy and mental power of as many more who were not suffering from specific troubles.

After his twenty years of study and practice Eugene Christian has come to

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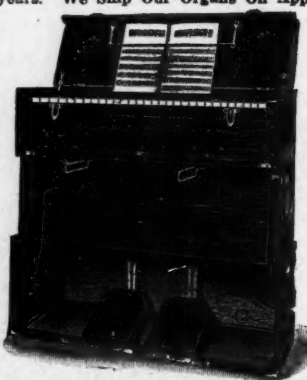
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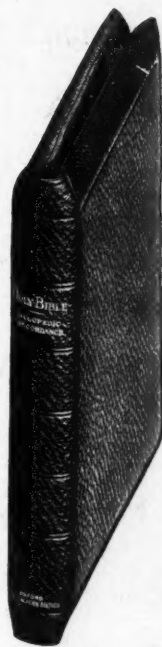
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Jehoiakim's evil reign.

II. KINGS, 24. *Jehoiachin succeedeth him.*

35 And Jē-hōi'-ā-kim gave *the silver and the gold to Phār'-āoh; but he taxed the land to give the money according to the commandment of Phār'-āoh: he exacted the silver and the gold of the people of

B.C. 610.

* ver. 33.

2 Called

Jehoiachin.

1 Chr. 3, 36.

Jer. 24, 1.

and

Contah.

Jer. 22, 24.

28.

8 ¶ 23 Jē-hōi'-ā-chin was eighteen years old when he began to reign, and he reigned in Jē-rū'-sā-lēm three months. And his mother's name was Nē-hūsh'-tā, the daughter of Ēl-nā'-thān of Jē-rū'-sā-lēm.

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